

THE SPIRIT OF MISSIONS.

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No. 3.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, FEBRUARY 10TH, 1891.

— THE following elected members were present: The Right Rev. Drs. Littlejohn, Niles and Lyman; the Rev. Drs. Huntington and Greer; and Messrs. Coffin, Stark, Vanderbilt, Low, King, Mills, Whitlock, Chauncey, Swayne and Morgan. The Right Rev. Drs. Hare, Seymour, Johnston and Leonard, *ex-officio* members, were also present. Bishop Littlejohn was called to the chair.

— Three communications had been received by the Secretary of the Board of Managers, the first conveying the following resolution of the House of Bishops adopted at its special session held in New York on the 3d and 4th of February:

Resolved: That the limits of the present Missionary Jurisdiction of Arkansas and the Indian Territory be changed by the withdrawal of the Indian Territory and Oklahoma from the same, and that the said territories so withdrawn be and are hereby erected into a separate missionary jurisdiction.

— The second communication conveyed the action of the House of Bishops appointing the Missionary Bishop of South Dakota as its representative to proceed to Japan, which is published elsewhere in this number, together with the Board's action concurring in such appointment.

— The third communication, dated February 4th, and signed by the Secretary, was as follows:

I am directed by the House of Bishops to inform the Board of Managers, through you, that in special session held at this day and place, the House has elected the Rev. Henry Christian Swentzel, rector of St. Luke's Church, Scranton, in the Diocese of Central Pennsylvania, to be Bishop of the Missionary Jurisdiction of Yedo.

— Information was received from the Right Rev. Dr. Paret that King Hall, in affiliation with Howard University, Washington, D. C., had been incorporated, and that he himself had been elected president and Mr. Henry E. Pellew treasurer.

— Letters were received from ten of the Domestic Bishops who have missionary work in their jurisdictions, with regard to matters in connection with the work, and such action as was necessary on the part of the Board was taken.

— Correspondence was submitted from the Right Rev. Dr. Boone, from

the Standing Committee of the Missionary Jurisdiction of Yedo, and from several of the missionaries in China and Japan. The Rev. Mr. Thomson was heard from at Yokohama *en route* to Shanghai. He had a pleasant visit with missionaries at the Sandwich islands, where the vessel called, and spent Christmas with Bishop Williams at Tokyo. He speaks of the grand gathering of all the Church members within reach in the new Trinity Church, Tokyo, on Christmas morning at the Holy Communion. He was very much impressed with the conditions in Japan as compared with his first visit.

— The Rev. Mr. Cole, secretary of the Standing Committee, writes as follows from Tokyo touching the general synod of the Japan Church, which is to be held in Easter-week:

Our next synod is going to discuss grave questions about the Japanese Church. "Rule" is in the air now, and we cannot but expect that our Christians will wish to regulate all the workings of the Church. Were they fully ready to do so, gladly would we leave it all to them; but we fear they may go beyond their depth. Would that we could have a Bishop who could speak the mind of the American Church, which, without false pride, we may say, has great influence over the native Church and stands in a position to mediate. The Standing Committee has no place in the canons of the native Church, but a duly delegated Bishop they would hear and respect.

It was announced that it was Bishop Hare's purpose to leave for Japan in time for attendance upon this synod.

AN EARNEST WORD FOR LENT.

As the days and weeks advance in which our thoughts are called in to dwell upon the reality and depth of our Saviour's work for us, hastening to the climax in the sacrifice of the cross, we are led to examine ourselves and inquire how real our work is and how far it is worthy of the Master whom we serve. How does it compare with His work for us? What marks of sacrifice does it bear? What evidence of grateful appreciation is there in it? What sign that we believe in His work for mankind, in its needfulness and in its power to save and bless? We are forced to confess that we fall far, very far short in these respects. We seem to be dealing superficially with Divine things—they do not lay hold of us. We are not in downright earnest. If we were, we should try with all our might to make Him known—to bear witness for Him, to bring men under the influence of His Gospel and to save them. It is an awful trust to possess the Gospel in the midst of a sinful and unbelieving world. Do we believe? Where is our faith? How does it show itself? Do we not need a deeper consecration of purpose—a more sincere devotion to God's service? Should not His service be the chief business of our life, and if it were so, should we not pray and work and give for the spread of His Kingdom, rejoicing to deny ourselves that He might be glorified through us and by us?

Our missionary work is not the only measure of our Christian life, but it is a measure. Our thoughts with regard to that work, our undertakings for it test what we think of Christ as the Saviour and Redeemer of the world. How do we stand as tried by that? What degree of moral earnestness are we putting into that work? There is a great deal of earnestness in the world. Politics are

in a ferment—the nations are stirring themselves. Men, and women too, are earnestly striving to make money and win fame. Great business enterprises are pushed forward. There is energy enough in these ways—the people are in earnest—the world is very busy, but we want earnestness in religion—more of that sacred fire which is kindled at the altar of God's love, more of that Divine enterprise which would make Christ known and win our country and the world to His Kingdom. How shall we get it? How but by going apart with our Lord in His trials, following Him to His cross and learning the secret of the life that was in Him, the depth of His compassion, the fellowship of His sufferings, that we may come forth in the power of His resurrection to do His work and proclaim Him to the world? If we use this Lent aright we may gain a stronger hold of life in its reality. Knowing Christ better, we shall love Him more, and love those for whom He laid down His life, and then we shall count no cost that we may serve Him and bring the world to His feet.

EPISCOPAL CARE FOR THE JAPAN MISSION.

THE House of Bishops met in New York city on Tuesday, February 3d, and on the morning of Wednesday, by the unanimous vote of the Bishops, the Right Rev. W. H. Hare, D.D., Bishop of South Dakota, was requested to proceed to Japan as the representative of the House of Bishops for a limited period. Bishop Hare will sail from San Francisco for Japan, March 10th, expecting to reach there in time for the third annual synod of the Japan Church, in Easter week.

On the afternoon of Wednesday the House of Bishops proceeded to fill the vacant Bishopric of Yedo, and chose the Rev. Henry Christian Swentzel of Scranton, in the Diocese of Central Pennsylvania. The Rev. Mr. Swentzel is in the fortieth year of his age and a graduate of Franklin and Marshall College and of the General Theological Seminary. He was made Deacon in 1875 and Priest in 1876. He has been for several years the successful rector of the important parish of St. Luke's Church in Scranton.

The prayers of the Church will be offered for Bishop Hare in his important mission, and are requested for the Rev. Mr. Swentzel, that he may be guided to a right decision in the consideration of the responsibility to which he is called.

(COPY.)

HOUSE OF BISHOPS, DIOCESAN LIBRARY,
NEW YORK, February 4th, 1891.

The Rev. W. S. Langford, D.D., Secretary of the Board of Missions:

REV. AND DEAR SIR:

I have the honor to transmit to you, for the information of the Board of Managers, the following extracts from the minutes of a special session of the House of Bishops, held as above, to wit:

“(1) On motion of the Bishop of Rhode Island, the matter before the House having been suspended for the purpose, the Bishop of Central New York offered the following resolution, viz.:

“*Resolved*: That the Bishop of South Dakota be requested on behalf of this House and as its representative to proceed to Japan for the purpose, so far as may be practi-

cable, of administering the affairs of that jurisdiction for six months or a year, at his option, unless a Bishop shall earlier be elected and consecrated for the Missionary Jurisdiction of Yedo.

“Which was adopted unanimously.”

“(2) On motion of the Bishop of New York, the Presiding Bishop and the Bishops of Rhode Island and Long Island were appointed a committee to prepare a statement, to be submitted to the House for approval, informing the Church of the action of the House on the resolution in reference to the Missionary Jurisdiction of Yedo.

“On motion of the Bishop of Western New York, the Bishop of New Jersey was added to the committee.

“The Bishop of New Jersey presented the following draft of statement prepared by the committee appointed for the purpose, to wit:

“‘The House of Bishops, at a special meeting held in the City of New York on the third day of February, 1891, passed the following resolution, viz.: (*Vide Supra.*)

“‘*This action was unanimous.* In taking it, the Bishops desire to make known to the Church that they were reluctant to call the Bishop of South Dakota from his special field of labor, even for a time, in view of the peculiar trials through which it has been passing of late, and the promise which it gives of yielding to earnest effort in the future even larger measures of success than in the past. And they desire especially to call the attention of the Church to the fact that the pecuniary obligations which the Bishop constantly bears will press with peculiar weight upon him by reason of his absence. They therefore earnestly call upon the friends of the missionary work of the Church to relieve him of anxiety in this regard, and to generously sustain the work during his absence.

“‘The House of Bishops thinks it due to the Church at large, and especially to the mission in Japan, to state that their present action is taken after the fullest consideration, and for what they deem the best interests of the mission in Japan at the present crisis in its history; and that they were moved to the choice of the Bishop of South Dakota in view of his special fitness for the delicate and important mission on which he goes at their bidding, because of his long and intimate relations with the Foreign Missions of the Church.’

“On motion, the foregoing statement was approved and adopted by the House.”

Attest: (Signed) WILLIAM TATLOCK,

Secretary of the House of Bishops.

ACTION OF THE BOARD OF MANAGERS.

“*Resolved:* That the Board of Managers has received with grateful recognition of its wisdom and opportuneness the information from the House of Bishops that the Right Rev. the Bishop of South Dakota, William Hobart Hare, D.D., has been appointed, at a special session of the House of Bishops, held in this city on the third and fourth days of this month [February, 1891] as its representative to proceed to Japan for the purpose, so far as may be practicable, of administering the affairs of that jurisdiction for six months or a year, at his option, unless a Bishop shall earlier be elected and consecrated for the Missionary Jurisdiction of Yedo, and that this action was unanimous.

“*Resolved:* That the Board of Managers pledges its hearty co-operation with the Right Rev. Dr. Hare in the achievement of the objects and purposes of his mission to Japan, and asks him to act as the Board’s representative and

in its behalf. And, further, that the Board will provide for all Bishop Hare's expenses incurred thereby.

"*Resolved*: That the Secretary be requested to convey the foregoing action to the Standing Committee of the Missionary Jurisdiction of Yedo."

BISHOP HARE'S LETTER.

NEW YORK, 22 BIBLE HOUSE, February 4th, 1891.

To the Clergy and Laity of the Missionary District of South Dakota:

DEAR BRETHREN:

Affairs took a turn to-day in the House of Bishops to me most unexpected, and so likely to be misunderstood that I feel I should communicate at once with my dear fellow-helpers in South Dakota.

As is well known, Japan has for a number of years offered a field for missionary enterprise of extraordinary promise, and ecclesiastical affairs are now approaching a crisis there, which will, in all probability, make this an epoch in the history of the Church. This particular field of missionary enterprise has occupied, therefore, not a little of the time and attention of the House of Bishops for a number of years, and especially at its meeting in New York in 1889, and again in Pittsburgh in 1890. Its needs were the occasion of the gathering together of the Bishops this week.

The conclusion was reached by the Bishops that one of their own number should be sent to Japan without delay, to act there in their behalf and as their representative. I was selected to perform this duty. The obstacles in the way of my acceptance seemed to me insurmountable, in view of the ordeal through which the South Dakota mission has been lately passing—depressed in the Eastern Deanery by the results of an extraordinary drought, and strained in the Niobrara Deanery by an outbreak of wild life. This exigency the Bishops did not overlook, but, surveying the whole field of the work of the Church, they were of opinion that I should give a number of months to Japan, and they urged their wish upon me in a unanimous vote and in terms of brotherly affection and confidence, which made it practically impossible for me to refuse to be guided by their will.

My heart is with you, my dear brethren, to live and die with you, but, all things considered, the resolution of the House of Bishops came to me almost as if it had begun with the words adopted by a council of the Church in the early days: "It seemed good to the Holy Ghost and to us." I could not but obey it.

I expect to return to Sioux Falls about the middle of February, and to start for Japan early in March.

My absence will, I fear, entail inconveniences upon you, dear brethren of the clergy and laity, but you will bear them with patience and cheerfulness, and make up for my lack of service by special zeal and fidelity, for the sake of the Church, the Body of Christ, in which all the members, whether in South Dakota, in Japan, or elsewhere, are one. You will also spare me, I am sure, in these ensuing weeks of preparation for my new duties, all demands upon my time, except those which are most urgent, and let me rest assured, in

my absence, that every one of you, clerical and lay, will, in his own vocation and ministry, stand fast in his place, so that I may find you on my return in unbroken ranks, and the work of the Lord prospering in your hands.

I hope to communicate to you later the provision which will be made for the management of the ecclesiastical affairs and the missionary work of the jurisdiction.

Your affectionate friend and Bishop,

WILLIAM H. HARE.

WORK AMONG COLORED PEOPLE.

IF there is one branch of Christian work which may be said to have a supreme claim upon all the people of the country it is missionary work among the Colored race in our own land. Whether we regard their great numbers, the disadvantages under which they labor and have struggled for generations, or the progress which they are making in self-improvement, they certainly have a very strong claim upon our encouragement and help. They need that which it is in our power to give them. They are our fellow-citizens in this American Republic, and we owe to them that fostering care which in like circumstances we should rightly expect from those who have superior advantages. They are our brethren through the redemption in Christ Jesus, and they rightly claim from us a share in the heritage of Christian knowledge and faith which we have received. They need in an especial sense the Church and its ordinances as we have them—the Gospel as this Church hath received it. Our Book of Common Prayer and offices of religion are peculiarly fitted to their wants; the regulating, conservative influences of our sober ways, Scriptural teaching, and reasonable devotions would tend to steady and guide their religious life in safe channels, apart from the excitements to which they are liable. The Prayer Book ought to be in their hands with the Sacred Scriptures, to teach them how to apply the truths of Divine revelation and how to train up their children in the faith of Christ.

Are we not to blame for our neglect of these our brethren in the past years? Can we be excusable if we continue to withhold from them the ministrations of our Church, and to convince them that we welcome them to its fold and would make them partakers in the fullest sense of the spiritual benefits which we hold dear? The Board of Missions by appointing a Commission to give its special attention to this work, has expressed in the most emphatic way its sense of the very great duty which we as a Church owe to this large body of people. That Commission, by earnest thought and effort during the past four years, has endeavored, and it is now endeavoring, to make up for the neglect of the past, and to awaken in the breasts of all our people interest and devotion in behalf of the Colored race. The work is spreading and prospering up to the measure of the means which the Church supplies for its prosecution.

The Domestic missionary intelligence which is given on other pages of this number of the magazine, bears witness to the faithful work which is going on among Colored People, but in every part of the field there is call for more help. Shall not that needed help be given? The Board of Managers, in full accord

with the Commission in their efforts, has never failed to grant every request which they have made. This year the appropriations for the work are \$56,000; little enough one would say, too little for a work of such magnitude and urgency. Yet it is more than twice as much as was contributed specifically for the work among Colored People last year. What does it signify? That our people are indifferent to the welfare of the colored race dwelling among us? That they are so absorbed in their own things that they do not care for others? We do not admit this last, and we are not willing to accept the conclusion that our black brother's appeal to our sympathies is not as strong as that of others. Yet far more is directly contributed for our work among the Indians each year than for that among the Colored People, although the numbers are as thirty black men to one red man. No one will say that we do too much for the Indians, but who does not know and feel that we are doing but a small portion of our duty toward the Colored People?

The work among Colored People is carried on by preaching and teaching in twenty dioceses, all looking to the appropriations for whole or partial support. It has grown and is growing in various forms of effort—church, chapel, Sunday-school, parish school, manual training-school, theological school, orphanage and hospital. Although the first half of the fiscal year has elapsed, less than \$5,000 has been received by the Treasurer toward the appropriation. Shall not the appropriation of \$56,000, which has been made in faith that the money would be supplied by Church people, be made good, and still more be given to encourage further expansion?

THE CHILDREN'S OFFERING.

WE have received a great many earnest words from the clergy about the Lenten offering of the children, and the call for boxes has gone beyond the call last year, which was the largest up to that time. We hope that the clergy will put the children in mind of their undertaking from Sunday to Sunday and encourage them in it. Last year the children tried to bring the offering up to \$50,000, and many felt disappointment because it fell short of that amount, but it came so near to the mark as to show that this year they ought to succeed and can if they are kept up to the work by the sympathetic help of their parents and teachers. Let every boy and girl in the Church share in this year's effort and put heart into it and they will prove that there is no such word as fail.

A LAYMAN'S VIEWS OF FOREIGN MISSIONS.

MR. JAMES POTT, who visited China and Japan last summer, returned an enthusiastic advocate of Foreign Missions, and his services have been in frequent demand to speak specially about missions in China. We print on another page what Mr. Pott has to say concerning St. John's College, Shanghai, in a recent communication to the *Churchman*. He closes his account of a summer visit to China with these impressive words:

One word more for China, "dear old China," as I heard her termed by one of our missionaries. She needs our help; she needs our prayers, above all she needs the Gospel message. Has that message found a lodgement in our own hearts? As I stood among

China's millions of heathens, and saw their great need, I felt that if Christians really knew what the love of Christ was, its length and breadth, and depth and height, they would not, even if they could, keep that knowledge to themselves.

Shoulder to shoulder and man to man we must press forward, with consecrated lives, and with a simple message, and a simple, earnest faith, and all our mission work will receive a new and grand development.

ENDOW THE MISSIONARY EPISCOPATE.

WE have urged from time to time that provision should be made for the Missionary Bishops in order that all missionary receipts might go to help the Bishops to do the work for which they are commissioned.

Bishop Brewer, of Montana, looking with hope to the time when Montana may become a diocese, writes as follows :

We have reached a point now where we look forward to the organization of a diocese; but in order to the accomplishment of that end we must have endowments. We want at least an endowment for the Episcopate and one for our missionary work. The English Church provides both when she sends out a Missionary Bishop. We, on the contrary, elect the Bishop, provide his salary, appropriate a small sum to help him in his work, and leave him to care for himself. If he can raise money, he will succeed; if he cannot, he will fail. If he has wealthy friends, his work will grow; if he has not, it will languish. The system has this advantage, that it puts a man on his metal, and makes him endure to be a beggar; but it is a question whether it is the best system that can be devised. We have our endowments begun in Montana. Our Episcopate fund now amounts to over \$4,500. What better object can wealthy people have for their benefactions than the endowment of missionary jurisdictions, so that they may become dioceses, and thus relieve the treasury of our great Missionary Society of their support? In that way a spirit of independence would be encouraged and the work of the whole Church helped through all the future.

EVERY CHRISTIAN A MISSIONARY.

THE *Wyoming and Idaho Mission*, Bishop Talbot's official paper, in the course of an Epiphany appeal, gave the following clear utterance :

The Church of God is essentially missionary in her character; and every individual member of her mystical body, so far as he is spiritually alive at all, will not be content with any narrow view of Christian duty or obligation. No sooner is a man really converted, and his own soul touched with the fire of God's consuming love, than straightway he asks himself, "What can I do to help carry the good tidings to those who sit in darkness?" Like St. Andrew of old, having found the Messiah, he will go at once to his brother and tell him the joyful news. Not to be a missionary in heart and spirit is not to be a Christian. Indifference to the main work of the Church, which is the conversion of souls, the aggressive, enthusiastic, never-ceasing proclamation of a Saviour's love—such indifference implies spiritual paralysis, if it does not imply spiritual death.

This is the Epiphany appeal—that each one of us should become an earnest missionary. This does not imply that we go in person to Africa, or China, or Japan. It is quite possible that we can do more by remaining at home. But it does imply that we are to use all the means that God puts at our disposal to carry on this work. If we do not go ourselves in person, we may at least help to send others, and may really go in spirit. By our prayers, by our consistent lives, by the generous consecration of our means to the service

of God, we may effectually preach the Gospel, and do our part in making the Epiphany—the showing forth of God's love—a reality throughout the world.

BRIEF MENTION.

THE Chippewa Christians of Red Lake, Minnesota, have sent a contribution to Bishop Hare "for their Christian brethren amongst the Sioux." Bishop Hare writes: "As the Chippewas and the Sioux were in the past from time immemorial bitter enemies, this fact of Christian sympathy and help is noteworthy."

AN aged clergyman who has habitually made a yearly visit to the Mission Rooms to leave a contribution for missions, his personal gift, called a few days ago as usual, and remarked: "This is my annual visit, but not to leave fifty dollars. I cannot afford to leave fifty cents, for my little income has failed me this year, but remembering St. Paul's words, 'If there be first a willing mind, it is accepted according to that a man hath,' I come to say that I have the disposition, as heretofore, but now I have not the ability." God grant him all he needs, and bless him for all he has done and still would do!

GENERAL MORGAN, the commissioner of Indian affairs, used these noteworthy words in a recent report in reference to the Indians in general: "While not desiring to conceal the defects of the Indians, or deny that they have sometimes been wantonly cruel, that they have shown a lack of many sterling qualities and an absence of the progressive spirit which characterizes the Anglo-Saxon, I cannot refrain from expressing my profound conviction that if we had suffered at their hands what they have suffered at ours, we would have been neither so patient nor so forbearing as they have been."

THE Rev. Dr. Theodore A. Eaton, rector of St. Clement's Church, New York, has been a steadfast friend of missions for many years. Eighteen years ago he began a systematic effort in raising money for missions and his parish has never failed to send a steady stream of contributions to the treasury. The yearly offerings have always been much larger than before the system was introduced, some years more than three times as large.

ST. ANDREW'S, Lambertville, New Jersey, recently lost its church edifice by fire. On one of the earliest Sundays following, the rector asked the offerings of the people for General Missions, and sent to our treasury twenty-five dollars. That kind of courage and faithfulness deserves its reward.

THE Rev. W. B. Burrows, rector of St. Paul's Church, Pomona, California, writes: "After quite a number of years of aid from the General Board of Missions, St. Paul's Church has finally organized into a parish, and will require no further assistance. I trust the new parish will never forget missions, and their support. There is here a church, valued at \$3,500, rectory, and lot valued at \$250, and the number of communicants is 100."

A BRONZE tablet has been placed in the new St. Paul's Church, Peoria, Illinois, in memory of Miss Jessie A. Purple, who died March 22d, 1887, on her way home from China, where she had been one of our devoted missionaries.

GRACE CHURCH, Rutherford, New Jersey, having been enlarged, was formally reopened and rededicated to Divine service on Thursday, February 5th. The first offerings of the congregation were devoted to Domestic and Foreign Missions, and the

rector, the Rev. Francis J. Clayton, gave notice at the first service of a meeting to organize a branch of the Woman's Auxiliary.

GEORGE PEABODY, who went from America to England and became a prosperous banker, became also a wise and large-hearted philanthropist. He is credited with the following remark: "I have prayed my Heavenly Father, day by day, that I might be enabled before I died to show my gratitude for blessings which He has bestowed upon me, by doing some great good to my fellow-men."

THE *Church Advocate*, a monthly magazine in the interests of the work of the Church among the Colored People, is published at Norfolk, Virginia. The first number appeared in January. The February number contains a paper by the Rev. H. L. Phillips, which was read before the Conservative Club of Philadelphia. The writer claims that the work should be done by Colored ministers, that the Church in her missionary capacity must not send white men to do this work, and that the race should have something to do with the machinery by which missionary work is to be prosecuted among them.

It is said that of the 36,000 workers, ordained and lay, in non-Christian countries, 30,000 are converts from Paganism and Mohammedanism. So that out of those who have been brought from heathenism and from Islam there are supplied to-day from five to six times as many workers as all Christendom furnishes to evangelize the dark places of the earth.

UNTENABLE THEORIES.

THE aborigines of Australia have been regarded as the most degraded of human beings with the exception of the natives of Fuegia. The late Charles Kingsley said, in the eighth of his "Sermons on Public Subjects," that they had fallen so low that "they cannot take the Gospel. All attempts to bring them to the knowledge of the true God have as yet utterly failed. Poor brutes in human shape . . . they must perish off the face of the earth like brute beasts."

This distinguished man was as much mistaken concerning the Australian aborigines as Charles Darwin confessed himself to be in the estimate he had formed of the Fuegians. At the time Canon Kingsley wrote the words quoted above there were some earnest and intelligent Christian converts among the Australian natives, and there are many more now. He all the more readily credited what a certain class of writers and travellers and even residents in Australia had said, because of his theory that "man may actually fall by original sin too low to receive the Gospel of Jesus Christ and to be recovered again by it," which he announced in the forty-first of his "Sermons on National Subjects."

Now modern missions have very effectually demonstrated that the most barbarous Hot-

tentot, the most dark-minded and cannibal Fijian, the most debased Fuegian, and the most degraded Australian can be enlightened, elevated and saved by the teaching and preaching of the Gospel of Christ.

For some time before Canon Kingsley gave utterance to the sentiments which we have quoted they were held and proclaimed by the British colonists in Australia, and they, greatly coveting the lands occupied by the natives, took effective measures to rid these lands of their presence. There will hardly be any darker pages in all English colonial history than those in which will be impartially recorded the treatment the natives of Australia received from the early British settlers and authorities. The Rev. J. G. Paton, the eminent missionary of the New Hebrides, in giving, in his second volume, an account of his visit to Australia, says that the watchword practically if not theoretically was "Clear the natives out of the way and give us the soil."

Among the assertions of some British colonists and foreign travellers which have been, and still are made, are these: that the Australian natives have no idea of God or spirits; no objects of worship; no yearning after a god of any kind, and no more re-

ligious ideas than a dog has. Such statements are repeated by Carl Lumholtz, one of the latest travellers in Australia, in his work, very recently published, entitled "An Account of Four Years' Travel in Australia and of Camp Life with the Aborigines of Queensland."

Of course no missionary among the heathen believes such assertions as these, especially one who, like Mr. Paton, has been laboring among the not very dissimilar natives of the New Hebrides group. Mr. Paton visited many of the Australian tribes, accompanied by an intelligent native Christian, who acted as interpreter, and he soon found how it was that these notions had been taken up and proclaimed by travellers and even by some settlers.

When British colonists first arrived in the country they ridiculed the idol worship and other superstitions of the natives, and the latter resolved, by the advice of their "sacred men," to keep their idols concealed from the view of white men, and to worship them only at night and in secret. They also decided to be very reticent and non-communicative to the British settlers concerning their religious beliefs and practices.

After Mr. Paton had convinced the natives that he was their friend and sought only their good, he succeeded in buying four of the small idols from one of the sacred men. All the idols of a tribe are in the keeping of the sacred man of the tribe. Mr. Paton found that they believed in the existence of gods or spirits, and that they came into these idols and went from them at pleasure. When he exhibited the four he had to the natives of other tribes they all recognized them as the objects of their worship; but it

was with fear and trembling that they beheld them in the possession of a white man.

He also learned that they practised circumcision, and with what they regarded as religious ceremonies. There is also worship toward two man-like figures cut in the ground at the great Corrobbarree, or festival and dance. They have also sacred spots among the rocks and cliffs, on which latter are carved mysterious figures, and to these sacred places they go to practise religious ceremonies at midnight during full moon. He had a good deal of evidence that they did have religious yearnings, and were far from being as incapable of knowing and holding fellowship with God as was so often represented.

He also found that many of the natives were employed by some of the colonists as "stock raisers, bullock drivers, fencers and servants in every department. And they have proved honest and faithful, especially when kindly treated." And, best of all, he found that many of them had become enlightened and earnest Christians, and that Christian work among them was almost as fruitful as among any other people in proportion to the number of workers employed. Abundant proofs of all this he furnishes in the exceedingly interesting chapter devoted to his Australian visit.

After his investigations were completed, he published the results of them in the Australian press, and held meetings in the leading cities, some of which were presided over by the chief officials of the several colonies, and we have no doubt that he has done much to demolish the brute-in-human-shape theory in Australia.

GIVING AS AN ACT OF WORSHIP.

WHEN a believer has once consecrated himself to the Lord his every act should be an act of worship. His very obedience to the laws of God may be such; much more so his stewardship of the property with which God has entrusted him. "The taking up of the collection," when this view prevails, will be regarded as an act of devotion in which the believer delights to participate with his whole being. It will be a

privilege to "come into His courts and bring an offering," having laid by in store as God has prospered him. It is not merely dead coin which he offers, but the power for benevolent work into which money is capable of transmutation. Little or small in amount, if it is according to the giver's real ability, the Lord's blessing will accompany His ready acceptance of the gift.—*The Moroccan*,

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.....*

COLORED MISSIONS AT VARIOUS POINTS.

FLORIDA.—The work among the Colored people in Tallahassee is carried on by the Rev. Dr. W. P. Carter, the rector of St. John's Church, with the assistance of Professor Tucker, the principal of the state Colored normal school, who is licensed as a lay-reader, and superintends the Sunday-school. Two years ago this work was begun with one communicant and no one else especially interested. Through the liberality of a northern clergymen a church has been erected, and it is well filled at the Sunday services. The Sunday-school numbers over eighty scholars, and the membership is constantly increasing. For two years services were held without fire in the church, cold being preferred to debt, but now a small stove gives warmth and comfort. The winter session of the industrial school has not begun, owing to the want of a room.

"Every Sunday afternoon, and on Monday nights, services are held by Dr. Carter. On the Monday nights lectures or 'talks' are given on the history and principles of the Church. The music is well and heartily conducted by a volunteer choir of Colored People under the training of Miss Cameron, the organist of St. John's Church. The only indebtedness is about \$100 still owing on the lot.

"The Holy Communion is celebrated every month, and there are seven communicants, with several persons preparing for Confirmation.

"The indirect effect of the services is probably as important as the direct, for interest is excited, and attention aroused. In Tallahassee the Colored population about equals the white in number and the work requires perseverance and much patience. As yet the Colored People can do but little

among themselves toward carrying on that work, but it is too important to be stopped, and with God's blessing it will go on.

* * *

GEORGIA.—The Rev. John W. Mott, who supervises the work done by Mr. F. W. Mann as lay-reader and teacher at Darien, writes at follows: "St. Cyprian's mission to Colored People has many features in common with all such efforts. Many of its members live at great distances from the church, some as far as twenty-five miles. Some can be reached only by water, others by private conveyance, but they are all staunch and loyal. Our hope for development lies in the future. To this end we have a Sunday-school, with nearly eighty scholars, taught by the lay-reader and five assistants. He is also the principal of the public school, where he is very efficient, and is well thought of. If we can hold our present advantage until the lay-reader is admitted to Holy Orders, we will then establish a Church school, for which we have all reasonable assurance of success. The Colored population here is quite large, and the various denominations are well represented. One congregation has more than 1,000 'members.' As soon as the better instruction of the Church is realized, we shall have added numbers, a most potent factor among these people.

"The Woman's Auxiliary has been of inestimable benefit to us in the past, and we rely upon its continued help for the development of the work in the future. The first step in our effort is, we think, near realization—the admission of our lay-reader to Holy Orders. When this is accomplished, we must provide for him to receive a course of uninterrupted study in theology. Much of

the work is necessarily placed upon him, my part being altogether voluntary and aside from the care of two churches that are my proper charge. With a Deacon whose whole time can be given to the mission, we have hope of eminent success in the near future."

Ogeechee Mission.—The Rev. W. R. McConnell, of the Ogeechee mission to Colored People, writes: "In my last diocesan parochial report, I spoke of the need of a Colored Deacon to aid me on the Ogeechee mission in pastoral visitations. The poorer people are, and the lower their social status, the greater is the need of constant, sympathetic, pastoral work. I have endeavored to do that work among the Ogeechee people, for they certainly need it, but although I am now prepared with a horse and buggy to make frequent visits, I could do better work with the assistance of one living among them. The people suffer from the lack of medical attention, for they are obliged to take their sick to Savannah for treatment, and as they live fourteen miles from the city, you can readily perceive their necessities.

"I like the work, and in my ministrations I endeavor to make the people understand the pastoral nature of my work, to let them see that I am not merely sent to preach to them, but to look after them with the sympathetic care of one who must himself give an account to the Good Shepherd. In reading the service I endeavor to bring out the teaching functions of the Ministry. I find it necessary to comment upon the Scripture lessons as they are read, and upon the Epistle and Gospel for the day. My methods would be odd in Trinity or Grace Church, New York, but they are necessary among the illiterate and humble negroes of the Ogeechee mission. The public-school term continues six months, and at the expiration of this time, the Church takes up the work, and continues it four months longer."

* * *

NORTH CAROLINA.—The Rev. F. L. Bush, who is in charge of the mission to Colored People in Pittsborough, writes: "The work in this place has been in some measure an experiment. First, there was the Sunday-school for Colored People, taught in the gallery of the parish church, a very few communicants always coming to the altar-rail after the white people had been commun-

icated. Then followed a Sunday-school and evening service in a hired room. At length a white teacher was employed, and a mission day-school opened. The teacher, now a Priest of the Church, was popular and successful, and a purchase was made of a half-acre lot and an old house upon it in the village. Partitions were taken down, and a chapel made of the two rooms and hall in the main building, with two small rooms adjoining. The teacher having gone away after a few years' good work, a newly ordained Colored Deacon was secured in his place, who lived in the mission building, and taught school there, holding regular services in the chapel.

"At that period of the work the Rev. William Walker came to Pittsborough as rector of the parish church in place of the Rev. Mr. Joyner, and I came with him as his assistant. This was in 1883. One of us celebrated the Holy Communion regularly for the mission congregation, at first in the parish church, but afterward in the mission chapel. We should have liked to keep all the communicants, white and black, under one church roof for the Blessed Sacrament, thinking it better for both, as the numbers of either were not large. It was ruled otherwise, however, and the congregations henceforth became distinct.

"In the spring of 1886 occurred a fire, which deprived us of our mission building. The services, however, were continued for some time in the parish church at early or late hours, and afterward in a room, kindly loaned to us by the Masonic body, in a deserted lodge building. There the work passed into the hands of the writer, the Deacon having been removed to another place. After three years we succeeded in building a new chapel, twenty-five by fifty-five feet in dimensions, after plans drawn by Messrs. Cabot & Chandler of Boston. This very convenient chapel was consecrated in 1889, and during that year a school-house was built on the chapel lot. In that a day-school is now carried on by a teacher educated in St. Augustine's School, Raleigh; a Sunday-school, and a Saturday sewing-school. There are monthly meetings of the guild held in the room in the school-house, the various wards of the guild taking care of the chapel and yard, and aiding the missionary in many ways. The number of communicants, scholars, etc., is small; but

it must be remembered that Pittsborough, though the county-seat of a large county, is but a little village itself. The Church is becoming known throughout this region, and, I trust, respected and loved, and there is good hope for the future in the boys and girls who are growing up in the holy ways of the Prayer Book, and learning to work for Christ and the Church.

"We are grieved now to lose the Rev. Mr. Walker, who has constantly helped us with his presence, labor and counsel, but we think a wise appointment was made when he was chosen archdeacon of the Colored work in the diocese. Any contributions to the salary of our school-teacher will be most acceptable. The aid which has frequently been given by different branches of the Woman's Auxiliary in the way of boxes of clothing and other gifts has been most gratefully received."

Tarboro'.—The Rev. J. W. Perry writes as follows: "I am very glad to say to our friends that we are making progress in our Colored mission work here. We have a large parochial school, the influence of which is having a marked moral effect among the people. We have not room in our building to accommodate our pupils properly. If we had the means to employ teachers and fit up our school, the progress of our work would be much greater. We have also an industrial school for girls. We teach them to sew, and as soon as we can, we shall begin to teach them how to do general housework.

"We have started a new work at Wilson, and much interest is felt in our Church among our people. We are very thankful to our northern friends, who have so generously helped us to build a very neat church at this place. We have started a parochial school, but will be able to continue it but a very short while unless we can get help.

"There are five counties in the eastern part of this diocese, where the Colored People are very thickly settled, and we have only two mission stations, these under my charge, in Edgecombe and Wilson counties. In the other three we have no work going on. During last summer I held services in several places where the Colored People had never heard our services. They were very well pleased, and expressed their desire to have our Church established among them.

"We are trying to make Tarboro the centre of our work. We are much in need of a church here. The place where we are worshipping we shall have to give up by the first day of next May. This will be quite a drawback to our work unless we can begin to build at once. To purchase a proper site and build a church will cost \$2,500."

Charlotte.—The Rev. P. B. Alston says: "I am glad to say that the work among Colored People here continues to grow. We have a most active and progressive little congregation, a very large Sunday-school, numbering from 175 to 200 scholars, and also a very large and interesting parish school, which is the most important part of our work, because it is through the medium of the schools of the Church that we are to carry the blessed teachings of the Church to the masses of the Colored People. The school is the great lever with which we are to check the strong tide of ignorance and superstition by which our people are so largely carried away from the true idea of the Christian religion. Our school is a grand success so far as numbers are concerned. At present we have 145 scholars, one-third more than at this time last year. I believe our number will run up to 175 or 180 before the end of the term.

"Charlotte is a growing city, with 5,000 or 6,000 Colored People; and this is the only Church school in this portion of the diocese for more than 100 miles around. On account of the rapid growth of our school, we were compelled to enlarge our building, and have now a very comfortable and substantial room twenty-two by forty feet. At present we are very much in need of means to furnish this room with seats, desks, black-boards, etc., and paint it. We need the desks and seats very much indeed. We have four pupils crowded on one seat prepared only for two. About \$250 will supply our present needs in this respect.

"Heretofore I have been carrying on the work with the assistance of two teachers. It has grown so large now that it requires a third teacher, or all my time; and this would cause a serious neglect of the other work of my mission."

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SOUTH CAROLINA.—The following, from a letter from the Rev. John Kershaw, at Sumter, dated January 28th, gives a brief

but interesting account of his mission to Colored People: "The Bishop, at the request of the congregation, named the mission St. Augustine's Mission, at his last visit. Since then the people have put in, at their own expense, stained glass windows at a cost of forty dollars. They have planted roses and trees about the churchyard, and are preparing to place permanent stone pillars under the chapel.

"My proposition to have a day-school under the management of a good churchwoman and teacher has been received with considerable favor. I intend asking the Bishop to recommend the project to the Commission on Colored Work, and to ask for \$100 or \$150 for the school work for next year. I think that for \$250 I can get such a teacher for nine months in the year. I believe I can get \$100 here.

"Missionary work in these parts does not furnish many incidents of thrilling interest. Apart from exciting incidents and events, however, there is much to interest the Churchman in this work among the Colored People. In my own special field, while the growth is slow, it is also sure. The mission has more than doubled its numbers since it was organized three years ago; and it holds a position of respect and confidence in the community. Its members lead lives that are an example to those about them. The Church's positive teaching and conservative influence have produced fruits in the formation of character and in methods of life, which are to the praise and glory of God. As the Colored People increase in enlightenment, they will, I believe, be drawn to the Church as naturally as the bewildered wanderer is drawn to the light which assures him of succor and safety. Believing this, I feel encouraged to continue to let the Church's light shine among them, convinced that we are doing thereby a work pleasing and acceptable to God."

Brook Green.—The Rev. B. M. Bradin writes as follows under date of January 30th: "To realize the scope and place of the work of this mission to Colored People, it is necessary to state that there are living on this 'neck' thirty miles long and from one to two miles wide, 6,000 Colored, and only one hundred white people. The mission buildings are at the central point of this population. In this vicinity there are three villages, containing

1,200 people, within hearing of the chapel bell. The mission was begun in faith by the daughter of a late prominent New York rector, who, assisted by her family and a few well-known parishes and personal friends in the North, accomplished a strong and blessed work. It had its origin in a Sunday-school and a kindly effort to ameliorate the terrible distress and relieve the destitution of this hapless race.

"For two years previous to 1888, a plantation house was the centre of the work, and the gathering-place for Sunday-school and services. At that time the attendance had so increased in numbers, and so much distress had been discovered, that the ladies conducting the work determined to procure a chapel, and to build a dispensary and a hospital, in which the sick might receive the tender ministrations and kindly charity that were actually indispensable to the saving of life. In its charitable features the mission has been a life-saving institution. In the winter of 1888 a chapel was removed from a deserted plantation, and rebuilt, and a dispensary erected. The hospital was begun, but for want of means its completion was delayed until recently. For the hospital kind friends at the North have provided three nice hospital cots, besides furniture of other kinds. Five more cots are needed now, and nine will soon be necessary. The opening of the hospital, moreover, entails a further expense of at least \$150 for food and other supplies. If this additional expense could be met by special offerings, our funds might be kept for the erection of the school-house.

"At the end of the two years and nine months, the statistics show over 1,100 medical tickets granted upon the most careful scrutiny, 500 persons attending the Church services, seventy-five children in the industrial school, 110 children in the day-school, and fifteen young men attending the night-school and reading-room. No estimate, of course, can be made of the spiritual, moral and social improvement, but this is plainly evidenced in more regular and punctual attendance on the services, and attention to their various duties; in more devout and reverent attitudes at the times of worship; and in the hearty animation with which they enter into the prayers and praises of the Church.

"On assuming charge of this mission, the missionary opened two schools; one a week-

day school in which he is instructing 110 in the Church Catechism and the common rudiments of knowledge; the other an evening session, at which the young men gather for instruction. At these gatherings passages from the sacred Scriptures, selected for the simplicity of their language and teaching, are read, as well for the study of God's Word as for learning the art of reading. Besides visiting the sick, attending to correspondence, and assisting the venerable rector of the parish, the missionary is giving eight hours a day to the instruction of these pupils, of whom nearly ninety per cent. were unable to distinguish one letter from another, and all were entirely ignorant of the use of figures when he began teaching. The only facilities he has for teaching are a box of letters and a black-board.

"The school-house must be the missionary's workshop for the formation of Christian characters for useful lives. Besides its ordinary purpose, the missionary designs this building for various gatherings.

"With his efficiency increased by the proper facilities for work, he hopes at an early day to gather from his schools, and to train, a large choir of young people for the chapel services.

* * *

TEXAS.—The Rev. T. W. Cain sends the following account of his work among Col-

ored People in Galveston: "When I took charge of this mission on the 4th of February, 1888, I found here about thirty communicants going from hall to hall, having no place of their own in which they could meet to worship. It was very soon manifest by the attendance of the people on the services that it was necessary for us to have a church building. The Methodists sold to us their church property, consisting of church, school-house, and rectory, for \$6,500 in cash, which money we borrowed from the Galveston Loan Company at ten per cent. We took charge of the church, rectory, and school at once. We have raised on our debt in all \$3,300, \$2,000 of which has been paid on the principal of the debt, the remainder going for the interest and insurance. Our congregation has grown from thirty to 105 communicants, and we have had seventy-one confirmed. Our Sunday-school and sewing-school are getting on finely, but we have had to give up our parish school, as we could not get any support for our teacher. There is great need of such a school among the Colored People of this city. Can you not do something for us through some friend of the cause of Christ? The Church of Rome is doing a great work here among the poor Colored children, because the public school cannot do as much as should be done for the 10,000 Colored People of the city."

MISSIONARY INTELLIGENCE.

MONTANA.—Bishop Brewer, in giving an account of the progress of the Church in Helena, writes: "The demand for increase comes faster than the demand can be supplied. What shall be done? We can only do what is provided. The opportunities are boundless. How shall we take advantage of the opportunities that are offered? That is the question. God help us all to see what is best and right for our work!

"To show what the work in this mountain town means, I will relate two incidents which have occurred since I have been in Helena. In the Sunday-school of St. Peter's Church there is a Chinese class of nine or ten members. Almost all of them are communicants; but the communicants bring others. One of these who had been brought in by the Christian Chinese, but who had not been baptized or confirmed, but who was a Christian in spirit, died suddenly last

week. The funeral services were held in St. Peter's Church. The Rev. Mr. Webb conducted the services and made an appropriate address. Christian burial was given, and many Chinese were present to witness the last sad ceremonies.

"On Saturday night a young Englishman died in St. Peter's Hospital. He had been in Montana about seven years. He was taken ill suddenly, and died within a week. Yesterday the funeral services were held at St. Peter's Church.

"Thus from China and from England, from the ends of the earth, there come to us children of the loving Father of all, to be ministered unto, and the rector of this parish, with his church and hospital and his own faithfully performed duties, does what is asked. We are on the outposts of the Church, yet, in some respects we are in the centre of life and work."

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

CHRISTIAN COLLEGES IN CHINA.

THERE is a grand opportunity for Christian education in China. There is an absence in the empire of any official system of public schools, and there are very few institutions for higher education. Christian colleges have begun to spring up to meet the growing wants of the native Christian communities and for educational missionary work.

The American Presbyterians have a college at Tung-Chow with 100 students. The graduates from this college are in great demand at their various mission stations and elsewhere. The demand is five times greater than the supply. The late Dr. Happer secured an endowment for a college at Canten, the organization of which is to be effected by others. The Presbyterians also have a large boarding-school in Hang-Chow, which has sent forth many efficient native pastors and evangelists.

The Methodists have with great enterprise established three colleges in such great centres as Peking, Nankin and Foochow, with the resolve to raise each of them to the grade of a well-equipped university. The southern Methodists also have a flourishing college in China.

One of the oldest of existing Christian colleges in China is our own St. John's, at Shanghai. Much efficient work has been, and is still being, done there, but it greatly needs development. Mr. James Pott, the well known New York publisher, has recently been on a visit to Shanghai, and in an article of great interest and value in the *Churchman* he thus writes concerning this college: "We will now speak more particularly of the college itself. Here I was at home, mixing with the boys in their sports, helping in their instruction, attend-

ing at their Chinese services, and in other ways striving to win their confidence, and to understand their characters. There are eighty-six boys connected with the school, the majority being pay scholars. I was struck with their intelligence and general demeanor, and can truly say that they will compare favorably with any class of boys in our own country. Their reverent behavior in church, and their hearty participation in the services, presented a most commendable example to many Christian schools.

"While everything is bright and natural and, as far as practicable, home-like, the pervading influence is the spirit of Christianity not forced upon the boys, but by a consistent life and by loving instruction are they brought under its power.

"The importance of such an institution as St. John's is hard to estimate.

"The Chinese are becoming more and more alive on the subject of education, and schools are being multiplied where our western studies are fully introduced. Most of these schools, however, are under heathen influence, and, as a consequence, their teaching must lead to a speculative infidelity, as we find to be the case with the educated youth in Japan. In Japan the Church has lost its opportunity of founding a Christian college. The power of doing so has passed out of its hands, and into those of the natives.

"Shall we also lose our chance in China? St. John's College, if properly developed, can become the nursery to China, not only of a native Ministry, but also of native teachers. It ought to be made China's educational 'West Point.' How my heart glowed within me, as I discussed, night after night, with the rector, the great possibilities

surrounding the future of St. John's, if only we could create an interest in its behalf. We would go soaring through the clouds, building our new college, furnishing our laboratory, welcoming our scientific teachers, leading our Chinese students through the study of nature to the comprehension of the God of nature, for of the Chinese it may be truly said: 'They know not God.' Then back we would come to the stern realities of the situation, and try to comfort each other in the bitter disappointment which awaited us.

"Not wishing to be carried away by personal considerations, or by undue enthusiasm, I consulted with some of the wisest and best men in China, and the result was their assurance that the great need in China was Christian education of the highest type.

"I notice that the great missionary body of the Congregationalists is considering the plan of elevating one of their schools into a college. They are fully alive to the necessity of the hour.

"No one would depreciate the importance and duty of evangelistic work. We would only urge the necessity of educational effort as the basis for its permanent effect upon the Chinese character.

"I wish that I had the power to outline the strange, hard problem which China gives us to solve. A nation of men of the highest capacities, refined, intelligent, competent to respond to all the claims of the highest civilization, and yet with it all proud of their past history, and most unwilling in any way to sink their nationality, and so

conservative as to view any changes with suspicion; averse to foreigners, and yet willing to learn from them, so long as they maintain their independence. When they have learned the lesson, they have no further use for the foreigners.

"One of the saddest features in the situation is the entire absence of sympathy and brotherly feeling between the races. Each will use the other for the promotion of their selfish purposes, but there the interest in each other ceases. Add to this the fact that China has no God, and no religion, in our meaning of the term, and no desire of having it.

"China feels no unrest, no longing for a Divine revelation. In the olden times we read of men seeking after God; it is not so in China; there the only thing in which the Chinese seem to be interested is education. This interest extends to nearly every class. There is on every side an absorbing desire to excel as a scholar, as this is the only sure road to preferment.

"Consider how the habits and traditions of centuries have bound the people in chains of iron, and petrified their consciences, and you have a faint idea of the problem which faces our missionaries in their efforts to Christianize this great eastern empire, an empire which in future years will govern or control all the nations of the East.

"You may well understand my interest in St. John's. It seems to me to be an important key for the opening of China. As it now stands in the fore-front of all Christian schools, so would I wish to see it the great Christian college of China."

ANNOUNCEMENTS.

Africa.—Information has been received from Bishop Ferguson that he has appointed the Rev. T. C. Brownell Gabla as travelling missionary, whose duty it will be to visit the native stations at regular intervals to supplement the work of the catechists. The Bishop has appointed the following catechists and teachers: Mr. Charles Hne Morgan to Kabo Station; Mr. G. T. Bede Wa Bedell, to Rocktown Station; Miss Georgia E. Johns, teacher of the Thompson Memorial School at Clay-Ashland; Mr. H. Dyer Teba Hodges, teacher in St. James' Parish School, Hoffman Station; Mr. V. E. Budu Seton, teacher, at Wuduke School.

Mr. F. W. Tobo Proud's services have been discontinued.

China.—The Board of Managers, at its meeting February 10th, acting for the Missionary Bishop of Shanghai, appointed the Rev. James Addison Ingle, of the senior class of the Theological Seminary of Virginia, missionary to China. Mr. Ingle's outfit and support have been especially contributed.

—The Rev. E. H. Thomson arrived safely at his destination, Shanghai, on the 5th of January. He had a most kind and loving reception from the foreign and native workers.

Japan.—The Rev. Arthur R. Morris, after a continuous service in the field of twenty years, during the whole of which time he has been self-supporting, has felt constrained to offer to the Board of Managers his resignation of his missionary appointment to Japan. An effort was made by the Board to induce Mr. Morris to withhold his resignation, but he replied that the step had long been in contemplation and that he had already made his arrangements for the future. Whereupon the Board accepted the resignation and requested the General Secretary to communicate to Mr. Morris its great appreciation of his long and valued services, and its regret because of the termination of his connection with the Japan mission.

—The Rev. J. Lindsay Patton and wife, who sailed from San Francisco by steamer "China" December 18th, arrived at Yoko-

hama January 8th. They proceeded to Tokyo the following day. About the 1st of February they were to take up their residence at Maebashi. Their address will be "Tokyo, Japan."

—Information has been received that Dr. and Mrs. John J. Sellwood sailed from Yokohama by steamer "Rio de Janeiro" November 5th, and reached San Francisco on the 23d, and their home at East Portland on the 25th of that month. As was stated in the January number of this magazine, Dr. Sellwood's connection with the Japan mission ceased on March 1st, because of the failure of Mrs. Sellwood's health.

Haiti.—The Right Rev. Dr. Holly informs us that on January 5th, in Port-au-Prince, he ordained Mr. Alexis Fargeau to the Diaconate, the Rev. Charles E. Benedict preaching the ordination sermon.

GREECE.

CHRISTMAS AT THE ATHENS SCHOOL.

MISS MARION MUIR writes from Athens: "Last Friday, January 2d, the children in our school had their Christmas recitations in presence of a goodly audience of American, English, and Greek friends. The recitations were as follows: Isaiah lx., parts of the first and second chapters of St. Matthew, and parts of the first and second chapters of St. Luke; the recitation of all the promises concerning the coming of Christ with their fulfilment, and these were interspersed with hymns and Christmas carols.

"Next came the infant school, with its Christmas picture-lessons, carols and hymns. This department always carries off the palm. There is something so touching to hear the dear old, old story told by the lisping of infants.

"The Princess Natalia Loutz kindly gave a treat of sugar-plums to all the children, so all passed in front of her to receive their portions on their way out of the great hall.

I have now been a sharer with the children for twenty-five years in this grand festival and I can truly say that time does not rob it of its interest. Old and young, rich and poor, look forward to it with joy, and are ever ready to come to hear the story of the birth of Christ our Saviour and the Prince of Peace.

"No doubt but the value of the school property has increased very much, but as we cannot get the floor of the new building laid till the ground gets well hardened, and the wall across the court cannot be made till we see how far the new excavations will touch us, I grudge the expense of an engineer to make a valuation of it until all is finished.

"I shall hold on to the part of the court from the well to the street till it is really wanted to widen the street, and I think that that part will balance with the part given on the new line where the new building stands. I shall make the Bohlen fund go as far as I can."

AFRICA.

MEETING OF CONVOCATION AT SINOE.

THE Rev. M. P. Keda Valentine, writing from Cuttington, November 7th last, gives some account of the general convocation held at Sinoe from the 1st to the 5th of October inclusive. The following is an ab-

stract of the principal items of interest contained in his letter.

Difficulties connected with transportation prevented the attendance of some of the delegates; but six days previous to the opening day the Bishop and quite a number

of clergymen had assembled at Sinoe. The Rev. O. E. Hemie Shannon, who came as far as Monrovia, was compelled through illness to return to his station. The Rev. R. H. Gibson was also unable to attend owing to sickness in his family.

In order to utilize the time until the convocation should assemble, the Bishop organized a series of services, to be held at 7.30 o'clock each morning and evening in St. Paul's Church. The attendance upon these services was large, including many Christians not connected with our mission.

At a very interesting meeting of the clergy the objects of the convocation were freely discussed; worldly thoughts were laid aside, and all united in imploring the presence of the Holy Spirit at the approaching services and deliberations. The occasion was one of great solemnity, and its influence was perceptible throughout the subsequent proceedings of the convocation. Three of the Cape Palmas delegates—the Rev. H. C. Merriam, and Messrs. Harmon and Proud—arrived on the day before the opening services, having made a trip of ninety miles in the mission boat in less than twenty-four hours.

On the opening day Sinoe seemed like an exclusively Protestant Episcopal community, so deep and so general was the interest manifested in the services, and in the deliberations of the business meeting; nor was there any abatement of this interest throughout the sessions. Baptists, Methodists, Presbyterians, Congregationalists, all came to join in the worship of God in the little Church of St. Paul, and all seemed to feel that Liberia was too small a place for differences among Christians, and that unanimity of purpose should mark their efforts to advance God's Kingdom in Africa.

On Sunday, October 5th, the last day of the convocation, services were held at 6.30 and 10.30 A.M., and at 3 and 7.30 P.M. At the second morning service the church was filled to overflowing, and large numbers remained outside, unable to gain admission. All the other churches were closed. After the sermon, delivered by the Rev. Mr. Merriam, Bishop Ferguson administered Confirmation. In his address to the ten candidates, two or three of whom were from other Christian bodies, the Bishop took occasion, in view of the mixed character of the congregation, to make some explanation of the spirit of the Church as manifested in

her ritual. So fitly spoken were his words that even members of the Church were enlightened. Then turning to the candidates, he addressed them directly, his subject being, "God's Protection of Those Who Follow Him." The occasion, the gathering, the solemn service and the influence of the Holy Spirit, combined to render the Bishop's words more than ordinarily impressive, and their effect was visible in the earnest attention of the congregation and the tears that unconsciously sprang to many eyes. From first to last God's presence was felt and acknowledged; and the convocation adjourned with strengthened determination on the part of its members to devote themselves anew to the work of spreading the Gospel throughout their native land.

THE REV. R. H. GIBSON'S WORK.

At the last meeting of the Cape Palmas local convocation, held in December last, the Rev. R. H. Gibson made a report of his work, the substance of which is contained in the following extract: "We have met here under very favorable circumstances, for which our thanks should ascend to the great Giver of all good. At the last meeting of the local convocation, we were surrounded with a pestilent disease (small-pox) which was then raging among the heathen tribes, and also threatening our destruction, but we received protection from Him to whom all powers should be submissive, and we were secure.

"Many thanks should ascend at this hour from the whole convocation, for our very comfortable situation here in a chapel, built very near the spot where the workmen began fifty-odd years ago, to clear away the forest for the erection of a rude school-house. A few of us remember the very rude way we were compelled to take to reach Mount Vaughan from Bunker's Hill. Now, after many years of silent slumber, the same mission opens her chapel doors on this sacred old spot to invite sinners to the 'Pool of Siloam'—to the Lamb of God who taketh away the sins of the world.

"I feel quite happy while making a report of the work of Graway Station at this place, at the old starting-point of the Protestant Episcopal mission. On this hill the first colonists were gathered to be educated; the first G'debo children were brought here to school. From this hill the first missionaries

were sent to their various stations, to Cavalla, Tabbon, Rocktown, Fishtown, and other less important points.

"The mission work, under my charge, has been steadily carried on at Graway since our last local convocation. Some towns have been visited with the Gospel every week without any intermission, and the people are becoming more and more instructed in religious duties. The mission school at the station of Half-Graway, under the superintendency of Mr. Farr, the teacher and catechist, has twenty-four scholars, of whom twelve are boarders, with a Sunday-school of thirty-nine scholars. The communicants at Half-Graway are twelve.

"I have organized a Sunday-school at Padake of twenty scholars, and appointed Mr. Baker superintendent, assisted by one teacher, Mr. John Dennis. Here we have only four books for twenty scholars, which is the best we can do at present. I have organized another Sunday-school at Gbade with twenty-three scholars, and placed Mr. Shannon there as superintendent and teacher. I delivered to him four books for this school. We first got the consent of the parents and children, and took the names only of those who promised to be punctual in attendance. Some adults, male and female, have made application to enter and will join the Sunday-school so soon as they can be supplied with books. They wish to study during the week as well as on Sundays.

"Several families from the town of Gbade are crossing Sheppard's lake to build up a new town. They will expect a Sunday-school, and some of them have already offered me their children, but we have not enrolled any of their names yet. We shall wait until the town is completed and we get a supply of books and cards. If there were a book-store located in the county, where elementary books could be bought cheaply, I believe some of the young men of Half-Graway, who are so anxious to study English books, would crack palm-kernels and purchase books for themselves.

"Had we a corps of pious and earnest Sunday-school teachers, and books, to lay hold of the minds and hearts of these youths while they are anxious for mental culture, we might do wonders for this present generation, that would, directed by a kind and gracious Providence, mould the character of generations yet unborn.

"Yaaake is the third town in our charge going east, and has some very respectable families in it. I was rather surprised, a few Sundays ago, at the marked attention the women gave to the service. These are mothers whose children ought to be taught, at least on Sundays. We ought to organize a Sunday-school at Yaaake, but at present we have no person for a superintendent and no books to begin with.

"I have thought, in connection with this subject, that the Christian workers of Half-Graway might meet some day fasting at the mission station and pray especially for our needs for the Sunday-school to be organized at this point. In all ages God's people have prayed for what they need. I believe in almost every number of *THE SPIRIT OF MISSIONS* I see marked Topics for Prayer. We always need in our mission earnest and pious clergymen, superintendents, catechists and teachers, to lead our heathen brethren and children out of darkness, vice and gross immorality into Christian graces and virtue.

"Whole-Graway comes next in order. Here we generally preach twice, while at this point, and visit at least three towns, conversing with the people on the subject of Christianity. Our force is not so strong here as at the upper towns. Mr. Seton is the catechist and teacher at this station. He has been for some time busily engaged in building, but he has now finished his house and moved to the mission station. Now he will have more time to engage in the work of his calling. Living so near to the capital of Whole-Graway, where he can see the masses of the people every day, how great may not be his influence for weal or woe over the minds of the people! There are four communicants at this station, and a day-school of nineteen scholars. Mr. Seton also visits the towns and addresses the people, assisted by Mr. Clark. He needs the prayers of the convocation to strengthen and prepare him more and more for the arduous work of the Christian Ministry.

"So soon as I can obtain books I hope to organize a Sunday-school at the capital town of Whole-Graway, and I have, already, the promise of Mr. Clark's assistance there.

"I neglected to state, under the head of Yaaake, that although the Sunday-school is not properly organized there, yet Mr. Farr and some of the villagers are giving instruction to fourteen young lads on Sundays.

JAPAN.

THE SACRED VESSELS OF TRINITY CHURCH,
TOKYO.

Bishop Williams has been writing to know whether there could be contributed either a chalice or flagon, or both, to go with the valuable communion plate which was given to the Church in Tokyo in 1874 and which consisted of a chalice and paten. These vessels are now in use in the beautiful new Trinity Church, which was the gift of the Bishop himself to the mission. They were purchased of Ford & Tupper, New York, and valued at \$200. Upon investigation we find that the name of the giver was known only to the Rev. Dr. Twing.

Bishop Williams says: "We now find that one chalice will not hold sufficient wine for the Communion service when all attend or when a joint service is held at Trinity Church. Do you think that the former kind donor would like to give the new vessels?" He further asks, if this cannot be done, whether some one else would give them to Trinity Church. He also says: "The chalice is very heavy, of silver, lined with gold, has vineleaves of gold worked on the bowl outside and on the foot three monograms 'I. H. S.' separated by circles with crosses inside. The pattern most like it in the copy of Cox & Sons' catalogue which I have is No. 172, the chalice of which is marked twenty guineas."

We make this announcement trusting that it may meet the eye of the anonymous contributor, or that some one else may be moved to contribute the amount needed.

RAISING MONEY FOR THE LADIES' INSTITUTE
AT OSAKA.

Miss Leila Bull writes from Osaka, January 2th, as follows: "The Standing Committee of this jurisdiction have just notified me of the Board's permission to solicit contributions from the Church for the Ladies Institute. I am very thankful for this recognition of the importance of the work. The Standing Committee and individual missionaries had previously recognized it, as you have, doubtless, already heard, in the most emphatic manner, by subscribing the necessary funds to keep it going until the higher authorities should also understand its importance and the desirability of keeping it in our control, as we could not do except

by supporting it through this conservative reaction. Mr. Mori confidently expects the tide to turn again soon, and we all feel that the work of the institute should not be suffered to stop, nor even to languish, but that it should be kept up to its present pitch of excellence to be ready to meet the wave of progress when it comes again. If Mr. Mori is spared for the work of financial management, he thinks that the time may soon come when we can pay expenses. This year the rise in the rate has made it very hard for some of us who are carrying on the work from our own pockets, to struggle through without debt. My own obligations, with those I undertook for the St. John's Church asylum for poor children a year ago, amount, at the present rate, to more than one-third of my salary. The rise in the rate came unexpectedly to me, after I had made my promises, and I do not know how I should have managed to get through the last quarter if two kind friends of missions in Pittsfield, Massachusetts, had not sent me twenty-five dollars to help me out. They heard of my difficulties through one of my home letters, which they were permitted to read.

"I have succeeded in gathering a small week-day Bible-class, besides the Sunday one. In the week-day class are some married ladies, who are not permitted by their husbands to attend the Sunday class (they want them at home to wait upon their guests); also some of them are former pupils of the institute who were obliged to discontinue their membership when the conservative reaction came. These ladies take the trouble to come the long distance from their homes to the Concession for this class. I wish very much to live among them. I think I could get more Bible-scholars, and I am sure I could gain more influence in many ways; but we have been trying in vain for many months to find a house which would do. Houses suitable for a foreigner to live in are very rare in Osaka, and I fear it would be risking my health to go into one of the cold, dark Japanese houses, with their bad air and sometimes unhealthy drains. If Mr. Mori could only sell the lacquer-ware, now in America, for a good price, he might be able to buy the lot occupied by the institute and convert one of the "godowns" into a suitable house for me at very reasonable expense.

A "godown" makes a very good house for a foreigner.

"The institute has received five new pupils this school year—two married ladies, the two younger sisters of one of them, and an unmarried lady of somewhat advanced age. Nearly all the pupils with whom we closed last year came back in the fall term, some rather late on account of the prevalence of cholera. We had twenty-three pupils in quite regular attendance during the fall term, and a few other members not able to

study. Of the pupils in attendance, eleven, or about half, are young ladies and girls of the usual school age. Fourteen are more or less connected with our Christian work, and five are baptized Christians, all members now of St. John's Church, and nearly all most earnest workers in the woman's society and children's asylum. The Christian influence in the school was never stronger than now, and I am sure it could be greatly increased if the Church should adopt it and give us the right to teach Christianity in the school."

HAITI.

NEWS OF THE CHURCH.

BISHOP HOLLY writes from Port-au-Prince, under date of January 14th, as follows: "The Rev. T. F. Holly has made his first visit to St. Marc, leaving here December 16th last, to open there the mission station which had been for several months past in contemplation, and to which I referred in my last annual report to the Board. His visit was prolonged to the 29th ultimo, when he returned hither and made a report of its results. He seems to have been cordially welcomed by the population of that city in general, among whom he held, during his stay, three public missionary services at which, among others, the principal officials of the place assisted; and also administered once the Holy Communion, for the spiritual benefit of four communicants of our congregation at the capital, who are now resident at St. Marc.

"He also visited the friends generally from house to house, to stir up an interest among them in the Gospel message by religious conversation, and among whom a few were found very anxious to have a permanent mission of our Church established there, with the view of attaching themselves to the same." A second visit to St. Marc is contemplated next month by the same missionary pastor. There seem to be well-founded hopes that God has some people in that city, who, by our diligence and Gospel fidelity can be gathered into His fold, under the auspices of our Church.

"The annual convocation of the Church in Haiti was convened at the capital on the 4th and 5th instants. It was the quarter-centenary of its organization by the late Bishop Burgess. The Rev. Mr. Jones of Jérémie, preached the annual sermon on the morning

of the 4th, when the Bishop confirmed a class of eight candidates. On the 5th, Mr. Alexis Fargeau was made Deacon by the Bishop, the Rev. C. E. Benedict of Cayes, preaching the ordination sermon. The convocation at its business session resolved the whole Church into a missionary society for the propagation of the Gospel, of which each member in the jurisdiction is a member by virtue of his or her Church membership, and of which the convocation is the board of missions, charged with the direction of the same; and a corresponding secretary and treasurer were named, who with the Bishop and secretary of the convocation, form the executive committee. It was further resolved that collections for general missionary purposes, that is, for extending the Church in the jurisdiction, should be made in each congregation three times each year, on Christmas Day, Easter Day and Whitsunday. We united in solemn prayer to invoke the blessing of Almighty God on this important undertaking to advance His honor and glory among men and to set forward the salvation of souls redeemed by the precious blood of His dear Son.

"We have had the boundaries of the lot, received from the government of Haiti, retraced by an authorized surveyor, as the law requires, and have taken steps to remove the débris of the incendiary and the rubbish accumulated since thereon, and to have the lot fenced in as the first step to our building operations, which we hope the aid of friends, long appealed to, will enable us to begin this year, and without much longer delay."

—The native converts connected with the missions of the American Board gave last year \$117,494.

MISCELLAN Y.

TOPICS FOR PRAYER.

- I. That the Bishop-elect of Yedo, Japan, may have Divine guidance in the decision of the momentous question of his acceptance.
- II. That Bishop Hare may be prospered on his journey to Japan, and that his mission may be fruitful in good results.

A TRUE LENT.

AFTER Lenten days of sadness—fast and vigil, gloom and pain—
Comes the glorious Easter radiance, like the sunshine after rain—
Comes with healing to sad spirit, comes to gladden, to make bright,
If, when means of grace were given, we have used them all aright.
If the prayer, the fast, the penance, shall have shown us all our need—
Shown us all our sin and weakness, made us penitent indeed;
If the heart was bowed in sorrow when the knee in prayer was bent—
If, discarding selfish follies, we have kept a holy Lent;
If the fruits of self-denial went to help the sick and poor,
If new vict'ries o'er the temper taught us all things to endure;
If, in prayer, we have remembered all God's children—high and low—
Not alone our friends and kindred, but the stranger and the foe;
If we've craved God's choicest blessings on the country of our birth;
If we've prayed His holy Gospel may illumine all the earth—
If in thoughts and deeds like these we've passed the solemn Lenten hours,
Bright will glow the Easter sunshine, fragrant bloom the Easter flowers.

—“*Zaraila*,” in *Church Chronicle* (Cincinnati).

RETURNED CHINESE CHRISTIANS.

ALMOST all of the Chinese who have left their native country for foreign lands have gone from the province of which Canton is the capital. Those of them who have returned to their homes have very great influence upon the missionary work in that province. Such of them as have been in places abroad where they have been insulted and otherwise ill-treated, and where there have been no Christian people to befriend them and instruct them in the Gospel of Christ, return to China embittered and hostile, and they tell the story of their wrongs to their friends and neighbors, and an anti-foreign feeling is aroused in the towns or villages to which they belong. Missionaries are not only not allowed to locate in them, but not even to visit them, and in some cases they have been violently driven from them. This is not so much because they are missionaries as because they are the fellow-countrymen of those who have ill-treated the Chinese. Nearly all of those who have been abroad from the Canton province have gone from country places and not from the large cities.

The case, however, is very different with such of the Chinese emigrants as were treated kindly by the members of Christian congregations, and taught the Gospel of Christ, however unkindly they were treated by others. These, in the towns and villages to which they return, lead the people to discriminate between the different classes of foreigners, and they create a sentiment in favor of the missionaries and their work, while such of them as have been led to Christ while they were abroad became earnest workers in the Christianizing of their own people.

The Rev. Henry V. Noyes, of Canton, in a paper in the *Church at Home and Abroad* names eighteen prominent Chinese workers—ministers, medical missionaries, lay evangelists and teachers—in the American Presbyterian missions in the Canton province, who were converted while they were in the United States or Australia. He also states that in the missions of the English Church,

—Three sons of Dr. Westcott, the Bishop of Durham, are missionaries in India.

the Wesleyans, and the American Board, the Chinese Christians who have returned from abroad are as prominent as in the stations of the Presbyterian missions.

Besides this, the returned Chinese Christians have started work for themselves, which is supported almost entirely by contributions from those who either now are or have been residents abroad. Mr. Noyes concludes his interesting paper with these words: "Badly as the Chinese are often abused in Christian lands, unjustly as they are often treated by so-called Christian governments, they know perfectly well that the best friends who have stood by them are members of Christian churches; and those who have learned enough of Christianity to understand its spirit know just as well that if members of Christian churches take part in treating them with injustice or abuse, they are doing it at the expense of disgracing the profession of Christianity which they make. Let then those who labor for the conversion of Chinese in Christian lands know that however these labors may be regarded or disregarded in some quarters, they are thoroughly appreciated by missionaries in southern China. Out of sight, to a great extent, they are sowing precious seed in the scattered villages and cities throughout this whole region, the fruit whereof shall yet shake like Lebanon."

THE CHARGE AND THE PROMISE.

BISHOP WESTCOTT presided at the recent annual meeting of the Durham branch of the Church Missionary Society. In his address he said: "I can never be wearied in saying that my hope in a large measure lies there, far away. I believe it is from the mission-field that we shall gain that assurance of the victorious power of the Gospel which we often sorely need, and I believe it is from the mission-field that God will give us that great blessing for which we all earnestly pray, of a sense of spiritual union in Christ. The difficulties about us are great; the storms rage ceaselessly, but I always think that the familiar story of the Galilean lake is a parable of our work. The storm rages, we are alone, the Lord has not yet come. We think He has forgotten His promise, and then we suddenly see when our eyes are open that by His presence He is stilling the waves, and that He bears us to the haven where we

would be as soon as we have received Him.

"Yes, the trial and the help are simultaneous, just as you will remember that the great charge and the great promise were given together when the Lord said, 'Go and make disciples of all the nations.' He said, too, 'Lo! I am with you all the days to the end of the world.' The charge would have been impossible without the promise; and just in proportion as we realize that promise as a living truth, we shall be enabled to fulfil that charge."

THE CAPABILITIES OF NATIVE AFRICANS.

LORD BRASSEY, in the "Last Voyage of the 'Sunbeam,'" recently published, in writing concerning his visit to the most important of the British possessions on the west coast of Africa, says: "At Sierra Leone the Church of England is strongly supported by the Church Missionary Society. It has a large body of adherents, and is the see of a Bishop. It has a college, affiliated to Durham University, which has turned out colored students of distinguished ability. . . .

"The capabilities of the colored race are nowhere seen to greater advantage than at Sierra Leone. They supply the official staff of the government. A colored barrister of marked ability, is the leader of the bar, and makes a professional income of £3,000 a year. The day seems drawing near when it will be no longer necessary to send Englishmen to administer the government in a climate so often fatal to the health of the European."

Freetown, the capital, now has a population of 37,000, and the many churches in this city and in other towns are nearly all self-supporting, and from them have gone missionaries to the Niger territory, Abbeokuta, Lagos, and other places.

Sierra Leone was one of the first districts in western Africa to be occupied by missionaries. Many devoted men and women have labored there, a large number of whom early fell victims to the exceedingly unhealthy climate, but others equally consecrated came forward to take their places, and the result of their labors and the example of their lives is now seen in this well-ordered Christian state, in the large number

of communicants in the churches, and in the transformation of their characters, and in their intelligence and thrift.

SIR EDWIN ARNOLD'S VIEWS.

IN the article in the September number of *THE SPIRIT OF MISSIONS*, in which reference is made to a lecture delivered in Tokyo, Japan, by Sir Edwin Arnold, we did not say that he was unfavorable to missionary effort in Buddhist countries, or that he had ever said or written anything with the direct intention of rehabilitating the decaying Buddhism of Japan, but simply that the claim made in this lecture for Buddhism as being in close affinity with the latest results of European science, and the tracing out of a parallel between the Buddhists' conception of Nirvana, and the Christian "peace of God," had a direct tendency to rehabilitate Buddhism and encourage the priests in their opposition to the missionaries.

The priests know full well that the missionaries do not at all agree with Mr. Arnold, and that they are in decided opposition to Buddhist science, and to the Nirvana, or that absolute repose, eternal unconsciousness and practical annihilation which awaits the meritorious follower of Buddha after death. Standard Buddhist authorities maintain that conscious existence is an evil, or at least a lesser good, and that the eternal unconsciousness and never-ending apathy of Nirvana is the highest good, and the priests know that the Christian missionaries look upon this cardinal doctrine of Buddhism as "philosophy run mad."

In his letter to the Rev. Mr. Dooman, printed in *THE SPIRIT OF MISSIONS* for February, Sir Edwin Arnold disclaims having ever said or written anything having the tendency we have stated, and yet this very letter contains a striking proof that he does use such language. He calls Buddhism a *sister* of Christianity! His words are: "Christianity, Buddhism, and science, those three, great and noble sisters." If Buddhism is indeed a great and noble sister of Christianity, then, is not the presence of aggressive Christian missionaries in Japan an intrusion and an anomaly?

Moreover, it is hardly appropriate to apply the same words to "science." There is much science that is falsely so called. Even true science is rather the handmaid than the

sister of true religion; but there is no true Buddhism, and to call this false system a sister of Christianity is exceedingly objectionable. Ancient Buddhism was atheistic, and modern Buddhism is polytheistic. Nirvana, the cardinal doctrine of both, is as false as is the Buddhist method of obtaining good hereafter by the performance of supposed deeds of merit, and without seeking any Divine aid or any forgiveness of sins.

There are, of course, some good precepts in Buddhist books, and dropped from the lips of the priests, but as a *system* Buddhism is false, and 'to say that it is a sister of Christianity is, we maintain, to rehabilitate it, and to encourage the priests in their opposition to the missionaries; for the priests are fully cognizant of the fact that the propagators of Christianity in Japan are very far from looking upon their system as having any sisterly relation to Christianity; that they consider it an alien and false system; and that they are doing their utmost to get the people of Japan to renounce it, and to receive what they believe to be the only Divine, the only true religion.

J. LIGGINS.

THE SEVERALTY METHOD.

THE REV. Dr. R. W. Hill, a veteran Presbyterian missionary among the Indians, writes: "To give an Indian who knows nothing of work, who has no means to open a farm, and whose life has been spent in the saddle, a tract of 160 acres and say to him, This is your home and on this you must henceforth live, depending on your own labor for a livelihood, is certain speedily to settle the Indian question by the destruction of the Indians. Severalty is one of a number of ascending steps which will lead the Indians to civilization and useful citizenship, but it is not the first step. In order that severalty may be a measure of good to the Indian he must first be prepared for it. It is useless to expect any good result from it unless by education in useful labor the Indians are fitted for independent life. It is desirable to break the tribal bond, but it is more desirable to teach such habits as will cause that bond to become irksome. The habit of earning a living by labor will soon break the tribal relation; for what one earns by the sweat of his brow becomes too valuable to be lightly disposed of, and the habit

of accumulation for personal benefit soon grows too strong for the individual to be willing to surrender his earnings to a common use. When the blanket Indians are fitted by education for severalty, then it will be time to settle them on separate farms; but until such education is given, it will prove disastrous."

PERSECUTING A JAPANESE CONVERT.

A FEW years ago a man at Taira, Japan, who was quiet when sober and cruel when drunk, came under the influence of the Gospel. He gave up drinking and began to attend the religious meetings. His wife was so enraged at his going to Christian meetings that she would fasten the door when he had gone, and not let him in all night. This he took so patiently that she determined upon severer measures, and taking a knife, declared she would kill him if he persisted. But he did persist none the less, and was finally baptized. The earnest prayer to which those days drove him, and God's consequent blessing, produced such a change in him that the wife soon followed his example and united with the Church also. This exasperated his parents living near, who had supported the wife in her former policy, and they and other relatives determined vengeance. They summoned him before them all, and demanded that he should renounce his faith. He begged for two days in which to consider the matter, and at their close for an extension of the time, until the last night of a week in all, when they would wait no longer. During all this time, the church, at his request, held daily meetings, and with prayers and tears begged God to intervene. On the last night, while they were still praying, one of the relatives, who had been a leader in the opposition, came to the church and told them to put their minds at rest, for the intended persecution was abandoned. For a long while the parents demeaned themselves very coldly toward their Christian son, but now, though not Christians themselves, they rejoice that he is one.—
Rev A. A. Bennett.

A NOTEWORTHY PHENOMENON.

A BOOK recently published by James Nicbet & Company, of London, entitled "Once Hindu—Now Christian," is an autobiog-

raphy of Baba Padmanji, and is a translation from the Marathi. A prefatory note and occasional footnotes by J. Murray Mitchell, LL.D., explain its origin as well as certain terms and incidents in the body of the book. In a review of the work the *Missionary Herald* says: "A more instructive or more interesting narrative of a human soul, once held firmly in the grip of oriental superstition, idolatry and caste, gradually emerging into the light, liberty and peace of a regenerate child of God, does not often come to hand. A personal narrative like that of Mr. Padmanji gives us an altogether more graphic exhibition of the debasing power of Hinduism, and the strength of those satanic toils by which its votaries are held in captivity, than we get from usual descriptions. He is evidently a man of superior endowments and of scholarly attainments. The appendix enumerates fifty or more of his published works, besides sundry volumes of periodicals edited by him. The reader of this autobiography will naturally ask, 'Does not the story belong to the same category with that of John Newton, Thomas Scott, and many another occidental believer brought out of darkness into God's marvellous light?' It certainly must impress thoughtful minds as a noteworthy phenomenon that our religious literature should begin to be enriched by such contributions from a language of India which till recently contained little besides legends of heathenism."

CHINESE GENEROSITY.

ARCHDEACON THOMAS FARRAR of Berbice, British Guiana, has worked among the Chinese in that colony for many years. In a recent letter he gives an account of their liberal giving for a new church. "Last Friday," he writes, "the Bishop laid the cornerstone of a new Chinese church in a part of the rectory glebe, to cost about £500, and to hold 150 people. A Chinese goldsmith made a solid silver trowel (handle too), and engraved in Chinese characters, 'St. Clement,' the name of the church. This, of course, was given to the Bishop. In the bottle were placed jubilee coins of gold, silver, and various documents. The stone was manufactured on the rectory—concrete, and we had it engraved and gilded, with a suitable inscription.

"The Chinese at once opened a subscrip-

tion list among themselves, on the principle that 'God helps those who help themselves,' and the first day collected \$1,090, giving \$100 (in addition) on the corner-stone—*i. e.*, nearly £250—immediately. The headman, Andrew Hunter—Ho-A-Hing—lately in England, headed the list with \$500, and for his wife \$100, and for his children sums amounting to another \$120, or say £150 for that one family. Other Chinese have given their \$100, and, of course, lesser sums, and the list is going on toward being well filled up.

"I have perhaps a little personal pride in recording this, as some of these Chinese were taught by me thirty years ago at Skeldon; for to my care was committed the first congregation of Chinese in this colony and diocese. Easter Day, 1860, I shall never forget—the day of their landing. These Chinese certainly show their faith by their works. I only wish some of their 'betters,' who are much older in the faith, would imitate this Chinese Christian charity."

HIGH EDUCATION INSUFFICIENT.

HIGH education alone is not sufficient to the social and moral elevation of a people. The high culture of the Greek youth in the age of Pericles did not save them from moral degradation, nor the state from ruin. The experiment has been more recently tried by the British Government in India till it has become alarmed at the result. The expurgation of Christian ideas from English text-books, and the exclusion of the Gospel from higher institutions of learning, have led hundreds of thousands, if not millions, to surrender old faiths with which errors in science were inextricably mingled, and have left them without any religion at all. The religious sentiment has been stifled and all moral restraint done away. No wonder that the moral degradation that follows should lead thoughtful English statesmen to turn to missionary organizations to assume the care of higher institutions of learning. It is the old story of the evil spirit coming back to the house he had left, and finding it empty, swept and garnished, only to make the last state of the unhappy owner worse than the first.

Recognizing the need of religious culture as a part of higher education, Japanese fathers, though disclaiming any personal in-

terest in the Gospel, have given thousands of dollars to aid in the establishment of Christian schools for the education of their sons. This higher Christian education, this thorough apprehension of the principles of knowledge in the various departments of human research and endeavor, studied and apprehended in the white light of Christian truth, is a necessity to the greatest success of missionary effort.

And now that the world is opening on every hand far beyond the possibility of the Church to meet the demand for religious instruction, whether we take into account the number of missionaries required or the great expense involved, we are simply shut up to the conclusion that the men must be reared on the ground—that the higher Christian education of the young men and women of a people is the indispensable requisite to its evangelization. Working on this line the evangelization of the world and the establishment of the Kingdom of God in the earth is only a question of time, depending on the zeal and faith and consecration of those who bear the Christian name.—*Rev. Dr. N. G. Clark.*

FRAGMENTS.

—Professor Christlieb estimated that every missionary sent out to the heathen creates a trade with civilized lands worth \$50,000 a year.

—In Bishop Lightfoot's "Leaders of the Northern Church" it is said: "Not Augustine, but Aidan, is the true Apostle of England."

—General Clinton B. Fisk left a legacy of \$25,000 to Fisk University. The trustees have decided to devote the money to the erection of a chapel as a memorial of him who so often aided the institution.

—During her recent visit to Llandudno in Wales, the Queen of Roumania was present at Llanohas Church when a sermon on behalf of the Church Missionary Society was preached, and contributed fifty dollars to the collection.

—As illustrations of how other Christian bodies are extending their missions in the West it may be stated that there are now sixty-four Congregational churches in North Dakota, and 100 Presbyterian churches in South Dakota.

THE WOMAN'S AUXILIARY.

ROOM 21, BIBLE HOUSE, NEW YORK,

MISS JULIA C. EMERY, *Secretary.*

THE MEAT-OFFERING.

IN the meat-offering Christ met and satisfied the claim of man upon man, by giving Himself to God as man's portion. Let us, in the light of His sacrifice, learn how far His members, though but "leavened bread," may yield themselves to God as man's meat.

To turn then to our Pattern. What, as meeting man's claim, was the character of His offering, and what the measure of it? For *its character*, "the bruised corn," "the oil," "the salt," and "the frankincense" are sufficiently explicit. For *the measure* of it, it is enough to say, the Type shows us the whole consumed. Such is our standard. Its import we cannot mistake. The question is, How far we may be conformed to it? To answer this let us look to other days, and see how far poor sinful man has been conformed to it. Time was when the Church, though but "a leavened cake," was so far filled with the anointing of the Holy Ghost, that "the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. . . . Neither was there any that lacked: for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet: and distribution was made unto every man according as he had need." Here was a meat-offering—and a costly one; but costly as it was, it was not then a rare one. In that day there were living men, who for the Gospel had "lost all things," who yet, while suffering this, were willing to suffer more, even to give their own lives to God for others. . . . Their lives were indeed a meat-offering.

There is yet a Church. There must yet be offerings; and thank God we yet hear of sacrifices. But what is their measure, what their character? How far are they conformed to those we have but just spoken of? Let each here judge himself. This only will I say, that just in measure as we are like our Master,—just in proportion as we accept His words as the rule for the measure, as well as the manner of our sacrifice—just so far as in the steps of those of old, we "sell that we have, and give alms"—just as we "give to him that asketh of us, and from him that would borrow of us turn not away"—just so far shall we find our path a sacrifice, involving not only cost, but unexpected trial. As of old, so is it now. The box of alabaster, of ointment, of spikenard very precious, cannot be poured upon the head of Christ, without exciting the anger of those who see it. . . . Self-sacrifice is still reprov'd, even by those who follow the Crucified One. . . . But what saith the Lord? . . . "Whosoever this Gospel shall be preached, there shall also this, that this woman hath done, be told for a memorial of her." And in that coming day, when the Gospel shall have done its work, in gathering a people out of all nations, when the Son of man shall come in His glory, and all the holy angels with Him—in that day when the righteous answer, "When saw we Thee an hungred, and fed Thee?" the King shall say, "Inasmuch as ye did it to My brethren, ye did it unto Me,"

—Andrew Jukes in "*The Law of the Offerings.*"

THE MARCH MEETING.

THE March meeting of diocesan officers with the Secretary of the Woman's Auxiliary will be held in Room 21, Bible House, New York, on Thursday *the 19th*, at 10.30 A.M.

All diocesan officers are cordially invited to be present.

JULIA C. EMERY, *Secretary.*

AMONG THE COLORED PEOPLE OF THE SOUTH.

THE work of the Woman's Auxiliary for missions among the Colored People of the South is similar to our work in the other missionary departments of the Church. We are in the habit of providing the missionaries and their families with personal supplies and household linen, and of sending boxes for distribution among the sick and needy of various missions. We pay stipends of women serving as missionaries, and support scholarships in schools, varying in cost from four dollars and fifty cents in a day-school in Petersburg to \$200 in Hoffman Hall, Nashville, Tennessee.

Many branches of the Junior Auxiliary are fully able to sustain these scholarships of the lesser amount, and ranging from that to twenty or twenty-five dollars; some diocesan branches, as Chicago and St. Augustine's League, New York, have undertaken those of highest cost. A diocesan branch again, as Massachusetts, or a parish branch, as that of the Church of the Incarnation, New York, supports a missionary; and much more of this same work might be done. We will gladly suggest to branches particular missionaries for their support, by such means securing the gift from them and helping to meet the appropriations of the Board.

In regard to the boxes sent for distribution, some one sends us from the country districts of Virginia, some words of practical suggestion. "The contents of some boxes I have seen," she writes, "seem to me perfectly inadequate to the purpose for which they are intended. Cast-off dresses, made of material that will last but a short time, are unsuitable. In winter these people have nothing warmer to clothe them than a five-cent calico and shoes made of split leather, that are almost useless. They suffer from exposure, and never have anything laid up for sickness. Stout woollen goods should be sent, and would be very useful."

We still need the exercise of Christian consideration and of good common-sense in the preparation of such boxes for both Colored and Indian missions. So long as missionaries can tell us of large packing-boxes received, which "keep the word of promise to [the eye], and break it to [the] hope," by the bitter disappointment caused by their contents when displayed to view, there is still progress toward perfection to be made by some among us. Such a box was described to us, the other day, as having been half-filled with back numbers of Church papers, while others contained old dresses, old shoes, and furs with moths in them. It is unkind to send to missionaries, already overtaxed, garments which they must put into repair to render useful; it is a sheer waste of money to pay freight on things which are of no use at all. Each year new

workers join the ranks of the Auxiliary, and on them especially we would urge the importance of doing this kind of work in the right way.

We are glad to give, this month, some statement of work being done among the Colored People, of work to be done, and of work which they are doing for others.

ALABAMA.

THE GOOD SHEPHERD BRANCH OF THE WOMAN'S AUXILIARY.

SISTER MARY writes from Mobile, February 6th: "In the Good Shepherd Branch of the Woman's Auxiliary we are in need of some more of the auxiliary envelopes for the coming year. Will you kindly supply them? Our little auxiliary branch is prospering, growing slowly but surely. The members take much interest in hearing about missions. I read some short extract from THE SPIRIT OF MISSIONS, at the meetings, and you would be glad to see with what eagerness they listen, both women and children, especially to anything about Africa. The children work so earnestly. One little girl, five years old, watched a sick duck faithfully for two days

to earn her auxiliary money. Another member, a young woman, dependent upon her sewing-machine for daily bread, has filled numerous orders for work, and has to be restrained, lest she devote more time to mission work than she ought, in justice to herself. When we consider that these people knew comparatively nothing about missions until your visit brought them to their notice, their interest and faithfulness are remarkable.

"The school is doing fairly well, the industrial department carrying on its useful work with much success, thanks to Miss —. What a noble example she sets, and what a pity for themselves, and the world in general, that more women do not follow that example!"

MARYLAND.

COLORED MISSIONS IN BALTIMORE.

FROM a worker in Baltimore, under date February 9th, we hear: "The grant of \$150, which the Board has allowed us annually for some time now, goes to pay a Colored teacher. We have about 120 boys and girls on our books, so we have to have four paid teachers at present. Two live in the Home, and \$44 has to be found each month for their salaries; and that is not very much to be divided amongst four women. The grant is a great help toward this. They are all four communicants of our Church. One of our clergy comes in daily for religious instruction, and once a week we have a special service in the Church for the day-school.

"What can I tell you of woman's work here? Its extent is simply boundless. A Colored mission here means the length and breadth of the city, with all the various needs of a poor and ignorant people. On the table before me now there lie memoranda of a poor half-starved old lady in South Baltimore,

sent to me by a lady in Washington, a dying woman nearer home, needing comforts for the body but still more for the soul, a beggar to be sought for in an unknown alley, women applying for a home for their little boys and girls while they go to earn an honest livelihood, a most interesting case of a woman dying of rapid consumption, lying contentedly on her back day by day, alone, waiting for a sisterly visit and a few cheery words, or a little gentle reading.

"Our Sunday-school numbers over 300. What can be more women's work than that? Not only simply taking a class on Sunday afternoon, but the visiting during the week, to find the absentees and learn their needs. I had a lesson myself upon that, last week. A scholar in my class scarcely ever came, and I thought she was a careless little servant girl, who probably spent her time elsewhere, as she never gave me any reason for her continual absence, till we undertook to call upon every scholar; when we found the whole family most deserving, and my poor

child loving her Sunday-school, but staying away to earn her wages for the family need.

"Another valuable aid to mission work is the choir and guilds. In these woman's help is greatly needed. Many a boy is saved from wasting his time, if nothing worse, on Sunday afternoon, by feeling that some one has been thoughtful enough to make him a nice cassock and cotta; and so he comes to

sing first, and then learns to love the Church and her teaching.

"I am telling you what women can do, and are needed to do. If you want me to say what they *are* doing, that must be left in the hands of Him who seeth not as man seeth, and overlooks all our shortcomings. I pray that helpers may come, and am sure that, in God's good time, they *will*."

SOUTH CAROLINA.

THE ASSOCIATE MISSION, COLUMBIA.

THE Reverend E. N. Joyner writes us of the associate mission, in February: "A mission which has been the object of the Auxiliary's generous care must needs render some account to that society. You have graciously wrought a claim upon, if you will not be interested in a report of my mission. But the latter I do not suppose: rather am sure that the readers of this department of our missionary journal will be glad to hear what we are doing in Columbia.

"To speak in brief, as the lawyers say, and rarely do—our mission consists of six congregations; two of these, St. Luke's and St. Mary's, in Columbia; Saul and St. Stephen's near Eastover; St. Ann's in Lexington Co., five miles off, and St. Philip's in Fairfield, twenty miles away. At each of these stations there is a Sunday-school, and all these schools aggregate about 400 children. There are, while I write, three day-schools, aggregating about 275. These are not to be added to the 400 Sunday-school pupils, because many go to both schools. Yet there are quite 500 children, in all, under our training.

"The whole mission is organized into a convocation, which meets four times a year, and is composed of delegates from each of the congregations. These meetings, spiritually and mentally, are a great help to the men. I can well see the marked progress made in many individual cases, and in various particulars. There is also a chapter of St. Andrew's Brotherhood, with a section at each chapel. The general meetings are quarterly, during the convocation.

"In the Wateree Mission, viz., Saul and St. Stephen's, Eastover, Mrs. Clarkson bravely continues the work which her late faithful husband began before he was ordained, and

for which he gave the best fifteen years of his life. Mrs. Clarkson is now giving her whole life to the work, with a day and Sunday-school of large numbers, and with the various societies necessary.

"In Columbia, where the main work lies, there are these societies and the like; at St. Luke's, an altar society and a woman's parish society, and, composed of girls of all sorts, a Children's Twenty Minutes Society. There is also, at St. Luke's, a vested choir of fourteen voices.

"In addition, and composed of members of both congregations, we have St. Mary's benevolent and industrial society. The benevolent feature is, that a committee of the members are to find the sick and dependent, any who absolutely need help, and report them to the missionary, or such a one as he appoints. The industrial part is, that some of the members meet the girls once a week, at St. Mary's Chapel, and teach them to sew. And also they, the members themselves, make garments of material cut out at the regular meetings, these garments either to be given away or sold, as the case may be.

"And that reminds me to gladly remark that the abject want supposed by many to exist among our Colored People is happily in imagination only, a very generous, yet mistaken imagination. To be sure, there seems to be great destitution in some portions of the country; but I take pride in bearing testimony that among my neighbors it is not so. Of course, as among all laboring peoples, there are cases of want, and that of all degrees. Still, with our Colored folk around Columbia, there are all opportunities to make an adequate honest living, and enough of them do it, along with the white folks, to offer 'picking and stealing' for the idle and *naughty*! The fact is, there is enough

to do, and these teachable people only need but to be set a-doing of it.

"That brings me to say, that a part of the work of St. Mary's Society is, after giving away what clothing is really needed, whether of their own making, or of the boxes which come to me, to sell at a low figure such as may be left to the many who have too much pride to be dependent and too great need to give store prices: and a very great relief it is. How many there are, in the first place, who would be spoiled by indiscreet bounty, and then how many who find a great help in buying from us a garment for a dime or two, which would cost them ten or twenty dimes at the stores. I have been able to help large and most industrious families in this way, where otherwise there would be real suffering: cases in which the parents would not have come to beg, but would come and pay the nominal prices set upon the clothing. Then, too, the proceeds, which are not, to be sure, very large in amount, help to help out the sick and the aged and the truly dependent. Shall some one exclaim, 'Then you do not want the boxes?' I reply, 'But verily I do;' far more truly than if I gave away the things, are they a help to many and many of my people. My store-room is just off my study; the latter my people call 'the office,' and such, to them, it is, for all day is it at their

service, and often a good portion of the night. Both store-room and office are in the basement of 'our house,' and that is alongside the parish church, St. Luke's.

"We hope sometime to have an industrial home for children, and a home for the old who are homeless. The Clarkson Memorial, toward which we have nearly \$700, is for this. We also need a place of refuge (temporary) for released prisoners from the state penitentiary. Then, too, at length I shall undertake some sort of a saving institution, to encourage and enable my people to save up and put by much that they waste.

"We are able to reach from Columbia, had we help and helpers, a population of at least 30,000 Colored People. We hope to make the centre vine strong, and gradually reach out our branches to cover the many places within reach.

"And how shall any blame me for being St. Andrew's echo—'What am I among so many?' Yes, at once I blame myself for forgetting that it is not I but Christ, and He is just what He was in that miracle which decided St. Andrew. When He sees that the time has come for it, He will send means and helpers. Meanwhile, He has graciously sent the Auxiliary, and that fact I greatly appreciate, and would hereby send word, that I thank the women of the Church for all their helpfulness."

VIRGINIA.

SCHOOLROOM HELPERS.

Miss BURGWIN writes from Aspinwall, February 7th: "In the Sunday-school we have four teachers, two of them young men about eighteen years old, who have never attended any school but ours, in their lives. I really feel very proud of them; they are

such excellent, good boys, and so devoted to the school. I think by allowing them to help in the school they take a greater interest in it; and they love to stand up and read aloud to the others a chapter from the Bible, as I sometimes call on them to do; and they read it just as well as anyone could."

ACKNOWLEDGMENTS.

OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of GEORGE BLISS, Treasurer, and sent to him, *22 Bible House, New York.* Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from January 1st, to February 1st, 1891.

ALABAMA—\$45.89

<i>Birmingham</i> —Advent, Foreign, \$2.31; Mrs. W. J. Cameron, General, \$5.....	7 31
<i>Carlottville</i> —St. Paul's, Domestic.....	10 00
<i>Eutaw</i> —Mrs. Anna Watkins, Foreign.....	4 00
<i>Florence</i> —Trinity Church, Foreign.....	5 09
<i>Huntsville</i> —Nativity, Foreign.....	9 49
<i>Miscellaneous</i> —"A Churchwoman," Domestic and Foreign.....	10 00

ALBANY—\$576.45

<i>Albany</i> —All Saints' Cathedral, through Wo. Aux., Colored, \$50; Sp. for woman worker in Utah, \$10.....	60 00
St. Paul's, Domestic, \$100; Foreign, \$20; "Paul Beck" scholarship, Bishop Boone Memorial School, Wuchang, China, \$40; "Paul Beck Hewson" scholarship, St. John's School, Cape Mount, Africa, \$25.....	185 00
<i>Catskill</i> —St. Luke's, Miss M. R. Cook, Sp. for Mrs. Buford's hospital, Virginia....	2 00
<i>Duanesburgh</i> —Christ Church, Foreign.....	3 82
<i>Greenbush</i> —Church of the Messiah, General	5 00
<i>Green Island</i> —St. Mark's, Domestic.....	14 55
<i>Hogansburgh</i> —Mite Chest No. 35,818, Domestic.....	5 75
<i>Kinderhook</i> —St. Paul's, Colored.....	2 00
<i>Lansingburgh</i> —"E," Domestic, \$7; Foreign, \$1.50.....	8 50
<i>Morris</i> —Zion, Foreign.....	16 10
<i>Ogdensburgh</i> —St. John's, General.....	25 00
<i>Oneonta</i> —St. James', Domestic and Foreign	10 00
<i>Palenville</i> —Gloria Dei, Foreign.....	7 75
<i>Stottville</i> —St. Barnabas', Foreign.....	20 00
<i>Troy</i> —St. Luke's, Foreign.....	4 10
St. Paul's, Domestic, \$120; Indian, \$10; Colored, \$10; Foreign, \$50.....	190 00
<i>Unadilla</i> —St. Matthew's, Domestic, \$6.22; Foreign, \$3.16.....	9 38
<i>West Troy</i> —Trinity Church, Domestic.....	7 50

ARKANSAS—\$26.05

<i>Batesville</i> —St. Paul's, Foreign.....	3 05
<i>Little Rock</i> —St. Paul's Chapel S. S., for Bishop Hare's Indian work.....	23 00

CALIFORNIA—\$96.00

<i>Berkeley</i> —St. Mark's, Foreign, \$11; "Birth-day," through Wo. Aux., for new church at Hankow, China, \$25.....	36 00
<i>East Pasadena</i> —"A Friend," Domestic, \$30; Foreign, \$30.....	60 00

CENTRAL NEW YORK—\$345.18

<i>Auburn</i> —St. Peter's, Domestic, \$185; Wo. Aux., Sp. for Bishop Brewer's work, Montana, \$25.....	210 00
<i>Bainbridge</i> —St. Peter's, Domestic and Foreign.....	8 00
<i>Binghamton</i> —Trinity Church, Foreign, \$30; Sp. for Rev. Pierre E. Jones, Jérémie, Haiti, \$88.32.....	68 32
<i>Cortland</i> —Grace, Foreign.....	3 90
<i>Guilford</i> —Christ Church, Colored.....	4 85
<i>New Berlin</i> —St. Andrew's, Foreign.....	14 00
<i>Oneida</i> —St. John's, Domestic.....	21 00
<i>Owego</i> —St. Paul's, Domestic, \$6; Foreign, \$6.....	12 00
<i>Whitesboro</i> —St. John's, Domestic.....	3 58

CENTRAL PENNSYLVANIA—\$530.41

<i>Allentown</i> —Grace, Domestic.....	7 95
<i>Ashland</i> —St. John's, Foreign.....	4 40
<i>Chambersburg</i> —Trinity Church, Foreign, \$4.04; S. S., for building church at Hankow, China, \$5.62.....	9 66
<i>Douglasville</i> —St. Gabriel's, Foreign.....	3 16
<i>Drifton</i> —St. James', Indian, \$68.03; Colored, \$68.03.....	136 06
<i>Forestville</i> —St. Stephen's, Foreign.....	3 00
<i>Harrisburg</i> —St. Stephen's S. S., Sp. for scholarship, St. Mark's School, Salt Lake City, Utah.....	40 00
<i>Lebanon</i> —St. Luke's S. S., for "Bishop Hare" scholarship, St. John's School, South Dakota.....	60 00
<i>Mauch Chunk</i> —St. Mark's, Foreign.....	78 91
<i>Minersville</i> —St. Paul's, Foreign.....	3 25
<i>Plymouth</i> —St. Peter's S. S., Domestic, \$5.50; Foreign, \$6.....	11 50
<i>Reading</i> —St. Barnabas', Foreign.....	6 00
St. Luke's, Lisle Memorial, Foreign.....	1 78
"E. W. H.," for "E. W. H." scholarship, St. Paul's School, South Dakota.....	60 00
<i>Schuylkill Haven</i> —St. James', Foreign.....	5 47
<i>Wilkes Barre</i> —St. Clement's, Domestic, \$6.68; Foreign, \$5.09.....	11 77
<i>Miscellaneous</i> —Branch Wo. Aux., for "Central Pennsylvania" scholarship, St. Mary's School, South Dakota, \$30; Sp. for salary of teacher in Rev. Dr. Jaeger's mission, Virginia, \$46.....	75 00
"Decimus," Indian.....	12 50

CHICAGO—\$821.70

<i>Chicago</i> —Grace, Foreign.....	142 77
Church of Our Saviour, Colored.....	24 39

St. James', Foreign.....	283 59	General.....	8 50
St. Mark's, Foreign.....	60 00	Hertford—Holy Trinity Church, Domestic, \$2; Foreign, \$2.....	4 00
"L." for "William" scholarship, St. John's School, South Dakota, \$60; "H. Memorial" scholarship, St. John's School, Cape Mount, Africa, \$40.....	100 00	New Berne—Christ Church, Domestic, \$14.77; Foreign, \$10.12.....	24 89
Miss Julia Larned, through Wo. Aux., for "F. G. M." scholarship, Female Or- phan Asylum, Cape Palmas, Africa.....	50 00	Plymouth—Grace, Domestic, 67 cts.; For- eign, 66 cts.....	1 33
Dundee—St. James', \$9; S. S. \$1; General Elmhurst—Mite Chest No. 65, General.....	10 00 15 00	Washington Co.—St. David's, Domestic, 64 cts.; Foreign, 63 cts.....	1 27
Farm Ridge—St. Andrew's, Foreign.....	4 00	St. Luke's, Domestic, 70 cts.; Foreign, 70 cts.....	1 40
Joliet—Christ Church, Sp. for work of Rev. F. R. Graves, Wuchang, China.....	7 35	St. Peter's, through Wo. Aux., for Bishop Hare's Indian work.....	5 00
La Grange—Emmanuel Church, Domestic, \$32.25; Indian, \$4; Colored, \$12; For- eign, \$32.25.....	80 50	Wilmington—St. James', General.....	50 00
Ottawa—Christ Church, Foreign, \$6.25; Wuchang, China, \$8.10.....	14 35	St. John's through Wo. Aux., General....	10 00
Wheaton—Trinity Church, Foreign.....	29 75		
		EASTON—\$49.78	
COLORADO—\$10.75		Caroline Co. (Greensborough)—Church of the Holy Trinity, Foreign.....	2 50
Fort Collins—St. Luke's, Foreign.....	4 00	Kent Co. (Chester town)—Emmanuel Church, Missionary box No. 21,690, Domestic, \$1.52; Missionary Box No. 17,485, For- eign, \$1.53.....	3 05
Littleton—"A Communicant," Foreign....	3 00	Talbot Co. (Longwood)—All Saints', Ge- neral.....	3 75
Longmont—St. Stephen's, General.....	1 05	(Easton)—Trinity Cathedral, grandchild- ren of the late Bishop Boone, for "Bish- op Boone" scholarship, Bishop Boone Memorial School, Wuchang, China.....	20 00
Salida—Ascension, Foreign.....	2 70	(Easton)—St. Peter's Parish, for Bishop Hare's Indian work.....	7 00
		Worcester Co. (Berlin)—St. Paul's, Domes- tic (of which Mite Chest No. 29,405, \$2.66); Mite Chest No. 5,726, Jap- an, \$5.56.....	13 48
CONNECTICUT—\$1,282.14			
Bethlehem—Christ Church, Foreign.....	5 00	FOND DU LAC—\$1.49	
Birmingham—St. James' S. S., Sp. for Bishop Brewer.....	50 00	Oconto—St. Mark's, General.....	1 49
Brookfield—Mission, Domestic.....	2 14		
(Centre)—St. Paul's, Domestic.....	18 90	GEORGIA—\$122.67	
Guilford—Christ Church, Domestic.....	20 00	Brunswick—St. Mark's, Foreign.....	12 00
Hartford—Church of the Good Shepherd, Domestic.....	16 33	Marietta—St. James', Ladies' Aid Society, Sp. for Rev. J. C. Ambler, Japan.....	10 85
St. John's, Domestic.....	61 00	Virginia Mason, for Japan, for freight....	1 82
Junior Aux., for Miss Carter's travelling expenses.....	5 00	Macon—Christ Church, Domestic.....	78 00
Meriden—St. Andrew's, Foreign.....	69 91	St. Simon's—Christ Church, Foreign....	20 00
New Haven—St. Thomas', General.....	54 00		
Trinity Church, Domestic (of which a Mite Chest, \$15.20), \$540.20; "A Mem- ber," for support of Rev. H. Forrester, New Mexico and Arizona, \$400.....	740 20	INDIANA—\$45.50	
M. H. Robertson, Domestic.....	100 00	Goshen—St. James', Foreign.....	3 00
Churchwomen's Missionary Association, through Wo. Aux., Sp. for Domestic Contingent Fund.....	10 00	Indianapolis—Christ Church, through Wo. Aux., for salary of Dr. Marie Haslep, China.....	20 00
John J. Cox, Mite Chest No. 22,409, Do- mestic.....	5 00	St. Paul's, through Wo. Aux., Sp. for "I. M. Jenckes" scholarship, Utah.....	10 00
Plainville—Church of Our Saviour, Domes- tic.....	5 00	La Porte—St. Paul's, Foreign.....	3 00
Pomfret—Christ Memorial Church, Domes- tic and Foreign.....	30 00	New Castle—St. James' Mission, Foreign....	1 00
South Norwalk—Trinity Church, Foreign..	18 88	Terre Haute—Miss O. S. P. Watson, Mite Chest No. 5,071.....	8 50
Southport—Francis Jelliff, Foreign.....	8 00		
Stratford—Christ Church, Foreign.....	34 00	IOWA—\$21.00	
Wallingford—St. Paul's Parish, Foreign....	9 47	Anamosa—St. Mark's, Domestic.....	2 40
West Hartford—St. James', "A Member," Foreign, \$10; S. S., Foreign, \$3.60.....	13 60	Boone—Grace, Foreign.....	4 00
Woodbury—St. Paul's, Domestic and For- eign.....	5 71	Fairfield—"Tithe's," Domestic.....	1 00
		Grinnell—St. Paul's, Foreign.....	11 60
		Nashua—St. Mark's, Domestic.....	2 00
DELAWARE—\$244.32			
Lewes—St. Peter's, Domestic, \$4.93; For- eign, \$4.93.....	9 86	KANSAS—\$4.25	
Marshallton—St. Barnabas' Mission, For- eign.....	90	Fort Leavenworth—"L. G.," General.....	2 00
Milton—St. John Baptist's, General.....	2 04	Topeka—Mrs. J. N. Lee, Domestic.....	2 25
Newport—St. James', Foreign.....	4 00		
Stanton—St. James', Foreign.....	2 89	KENTUCKY—\$5.50	
Wilmington—Chapel of the Good Shepherd, Bishopstead, Foreign.....	10 50	Covington—Miss L. Wynne, Indian.....	5 50
(Highlands)—Immanuel Church, Japan....	22 03		
St. Andrew's, Foreign.....	36 25	LONG ISLAND—\$549.81	
St. John's, Domestic, \$19; Colored (of which S. S., \$7.35), \$46; Foreign (of which S. S., \$5.41), \$50.85; Sp. for Bishop Gilbert, \$13; Sp. for Bishop Graves, \$10; Sp. for Bishop Talbot, \$25.....	154 85	Brooklyn—Christ Church, Domestic, \$40; for Bishop Hare's work, \$10; for Bish-	
EAST CAROLINA—\$106.39			
Edenton—St. Paul's, through Wo. Aux.,			

op Kendrick's work, \$25; Sp. for Rev. F. Stringfellow, Martinsville, Va., \$25...	100 00	St. Paul's Parish, In Memoriam L. C. A., Mite Chest No. 6,406, Domestic	5 00
Church of the Redeemer, Foreign	13 39	St. Peter's, Young Ladies' Foreign Missionary Society, through Wo. Aux., for "Julius Grammer" scholarship,	
St. Clement's, \$5.54; S. S., \$2.39, General	7 93	Duane Hall, Shanghai, China, \$40; Miss Muir's School, Athens, Greece, \$20.....	60 00
St. James', "S. L. G." Domestic, \$20; through Wo. Aux., Sp. for Bishop Paddock, Washington, \$15; Sp. for Bishop Walker's Indian work, North Dakota, \$10.....	45 00	Baltimore Co. (Glencoe)—Immanuel Church, Sp. for Rev. C. S. Cook, Pine Ridge Agency, for the Indians, to be used as he deems best.....	5 00
St. John's Chapel, Church Charity Foundation, Domestic, \$5; Foreign, \$9.08.....	14 08	(Catonsville)—St. Timothy's, Sp. for Bishop Wingfield, Northern California.....	50 00
St. Mark's, Domestic, \$22.07; Foreign, \$5.69.....	27 76	(Lutherville)—Church of the Holy Comforter, General.....	19 30
"A Lady," through Wo. Aux., for China Garden City—Cathedral of the Incarnation, Indian, \$57.70; Africa, \$25; through Wo. Aux., Domestic, \$25; Foreign, \$25.....	132 70	Calvert Co. (Port Republic)—Christ Church, Sp. for Bishop Hare, South Dakota.....	2 00
Huntington—St. John's, "S. O. P.," General	10 55	District of Columbia (Washington)—Ascension, Domestic, \$26.19; Foreign, \$31.19.....	57 38
Islip—Emmanuel Church, through Wo. Aux., Domestic.....	5 00	(Washington)—Epiphany, Domestic, \$614.50; Foreign, \$200; Japan, \$5; Sp. for Rev. Dr. Jaeger, Virginia, \$30; Sp. for Rev. R. Stuart, Abilene, Northern Texas, for Church Restoration Fund, \$25; Woman's Missionary Society, Sp. for Miss Scott, for All Saints' Hall, Africa, \$27.....	921 50
Jamaica—Grace, "S. O. P.," General.....	93 60	(Washington)—Incarnation, Foreign, \$3.84; Sp. for Miss Scott's work, Africa, 10 cts	3 94
Long Island City (Ravenwood)—St. Thomas', Foreign.....	2 05	(Washington)—St. Andrew's, Domestic, \$5; Foreign, \$5.....	10 00
Maspeth—St. Saviour's, Foreign.....	41 25	(Washington)—Trinity Church, Miss A. E. Perry, Domestic, \$5; Foreign, \$5.....	10 00
Newtown—St. James', Mite Chest, Domestic, \$7.50; Foreign, \$30; through Wo. Aux., for new church at Hankow, China, \$10; Sp. for Fannie C. Paddock Memorial Hospital, Washington, \$4.....	51 50	(Georgetown)—St. John's, Foreign.....	50 00
		(Washington)—St. Stephen's, Domestic.....	5 30

LOUISIANA—\$96.28

Laurel Hill—St. John's, through Wo. Aux., Mrs. A. M. Lovdell, \$2; Mrs. K. Lewis, \$4.75; Memorial of C. M. Pritchard, for salary of Miss Suthon, Japan.....	6 75
New Orleans—Annunciation, through Wo. Aux., Memorial of C. M. Pritchard, for salary of Miss Suthon, Japan, \$1.60; Missionary Boxes, General, \$6.06.....	7 66
Christ Church, through Wo. Aux., Memorial of C. M. Pritchard, for salary of Miss Suthon, Japan, \$22.45; Missionary Boxes, General, \$33.75.....	56 20
St. Anna's, through Wo. Aux., Memorial of C. M. Pritchard, for salary of Miss Suthon, Japan, \$5; Missionary Boxes, General, \$5.82.....	10 82
St. Paul's, through Wo. Aux., Memorial of C. M. Pritchard, for salary of Miss Suthon, Japan, \$1.25; Missionary Boxes, General, \$1.68.....	2 93
*Trinity Church, through Wo. Aux., Missionary Boxes, General.....	3 27
Trinity Chapel, through Wo. Aux., Memorial of C. M. Pritchard, for salary of Miss Suthon, Japan.....	40
Shreveport—St. Mark's, through Wo. Aux., Memorial of C. M. Pritchard, for salary of Miss Suthon, Japan.....	6 75
Thibodaux—Mite Chest No. 78,151, General	1 50

MAINE—\$47.79

Augusta—St. Mark's, Indian, \$10; General, \$4.62.....	14 62
Dexter—Church of the Messiah, General.....	2 42
Exeter—Mission of Holy Trinity, General.....	2 00
Portland—St. Luke's Cathedral, General.....	28 75

MARYLAND—\$1,597.09

Anne Arundel Co. (Sudley)—St. James', Domestic.....	14 10
(Sudley)—St. Mark's Chapel, Domestic.....	2 02
Baltimore—Grace, Mite Chest No. 6,140, General.....	5 00
Emmanuel Church, Foreign.....	125 29
Holy Trinity Church, Foreign.....	2 06
Mt. Calvary, Mite Chest No. 6,417, General	1 20
St. Michael and All Angels', Domestic, \$50; Foreign, \$50.....	100 00

St. Paul's Parish, In Memoriam L. C. A., Mite Chest No. 6,406, Domestic	5 00
St. Peter's, Young Ladies' Foreign Missionary Society, through Wo. Aux., for "Julius Grammer" scholarship,	
Duane Hall, Shanghai, China, \$40; Miss Muir's School, Athens, Greece, \$20.....	60 00
Baltimore Co. (Glencoe)—Immanuel Church, Sp. for Rev. C. S. Cook, Pine Ridge Agency, for the Indians, to be used as he deems best.....	5 00
(Catonsville)—St. Timothy's, Sp. for Bishop Wingfield, Northern California.....	50 00
(Lutherville)—Church of the Holy Comforter, General.....	19 30
Calvert Co. (Port Republic)—Christ Church, Sp. for Bishop Hare, South Dakota.....	2 00
District of Columbia (Washington)—Ascension, Domestic, \$26.19; Foreign, \$31.19.....	57 38
(Washington)—Epiphany, Domestic, \$614.50; Foreign, \$200; Japan, \$5; Sp. for Rev. Dr. Jaeger, Virginia, \$30; Sp. for Rev. R. Stuart, Abilene, Northern Texas, for Church Restoration Fund, \$25; Woman's Missionary Society, Sp. for Miss Scott, for All Saints' Hall, Africa, \$27.....	921 50
(Washington)—Incarnation, Foreign, \$3.84; Sp. for Miss Scott's work, Africa, 10 cts	3 94
(Washington)—St. Andrew's, Domestic, \$5; Foreign, \$5.....	10 00
(Washington)—Trinity Church, Miss A. E. Perry, Domestic, \$5; Foreign, \$5.....	10 00
(Georgetown)—St. John's, Foreign.....	50 00
(Washington)—St. Stephen's, Domestic.....	5 30
Frederica G. Davis, Sp. for Miss Margareta Scott, for her work at Bassa, Africa.....	50 00
Frederick Co. (Frederick)—All Saints', five cent collection, through Wo. Aux., Indian, \$9.75; Foreign, \$21.25.....	31 00
Prince George's Co. (Beltsville)—Zion Parish, General.....	7 00
Miscellaneous—"L," through Wo. Aux., for "Rev. George Murdock" (In Memoriam) scholarship, St. Paul's School, South Dakota.....	60 00

MASSACHUSETTS—\$5,274.96

Boston—Advent, Domestic.....	100 00
Church of the Messiah, Foreign.....	60 00
St. Andrew's, Foreign.....	7 55
(Roxbury)—St. James', "Members," for "Louise" scholarship, St. Mary's School, South Dakota.....	60 00
Mission of St. John the Evangelist, Domestic, \$25.75; Colored, \$25; for St. Agnes' School, Osaka, Japan, \$50; Missionary Society, Sp. for an altar for I-chang, China, \$25; Sp. for work in Wuchang, China, \$50.....	175 75
(South)—St. Matthew's, Domestic, \$12; through Wo. Aux., for St. Agnes' School, Osaka, Japan, \$5.....	17 00
St. Paul's, Epiphany pledge of a few ladies, through Wo. Aux., for "Bishop B. H. Paddock" scholarship, St. Paul's School, Tokyo, Japan.....	45 00
Trinity Church, "A Member," through Wo. Aux., for new church at Hankow, China.....	5 00
"A Friend," Mite Chest, General.....	4 00
"Mrs. W. C. B.," for "Ruth Baylies" scholarship, Female Orphan Asylum, Cape Palmas, Africa.....	50 00
Miss Louise H. Williams, General.....	100 00
Miss Mason, Domestic.....	1,500 00
Mrs. William Appleton, General.....	2,000 00
Brookline—Family Mite Chest No. 1,591, General.....	5 00
Cambridge—Christ Church, Foreign, \$53.55; through Wo. Aux., for "Aphorp" scholarship, St. Agnes' School, Osaka, Japan, \$10.....	63 55
St. James', "A Member, in Memoriam," Domestic, \$100; Foreign, \$100; through Wo. Aux., Sp. for Rev. J. M. Francis, Japan, for translation work, \$5.....	205 00

*In the January number \$7.09 received from this church was, by error, credited to Louisiana Branch Wo. Aux., Miscellaneous.

St. John's Memorial, through Wo. Aux., Sp. for insurance dues of Rev. T. S. Tyng, Japan.....	12 50
<i>Fitchburg</i> —Christ Church, for Bishop Hare's Indian work, South Dakota.....	10 00
<i>Great Barrington</i> —St. James', Sp. for "St. James" scholarship, Salt Lake City, Utah.....	40 00
<i>Lawrence</i> —Grace, Foreign.....	43 98
<i>Longwood</i> —Church of Our Saviour, Do- mestic, \$189.45; Foreign, \$107.30; thro' Wo. Aux., Sp. for Rev. J. M. Francis, Japan, for translation work, \$5.....	301 75
<i>Medford</i> —Grace, Foreign.....	10 87
<i>New Bedford</i> —Grace, Indian.....	57 77
<i>Newton</i> —Grace, Foreign (of which S. S., \$5), \$25.95; through Wo. Aux., for "Grace Church" scholarship, Bridg- man Memorial School, Shanghai, China, \$20.....	45 95
(<i>Chestnut Hill</i>)—Church of the Redeemer, Foreign.....	13 31
<i>Northampton</i> —St. John's, Foreign.....	12 50
<i>Pittsfield</i> —St. Stephen's, Foreign, \$29.50; "A Member," Domestic, \$5.....	54 50
<i>Quincy</i> —L. W. Hobart, General.....	4 00
<i>Rockport</i> —St. Mary's, General.....	5 00
<i>Salem</i> —St. Peter's, Foreign.....	35 00
<i>Stockbridge</i> —St. Paul's, General \$56.01; "A Member," Sp. for "Orphan" schol- arship, Utah, \$40; Sp. for "Stockbridge" scholarship, Utah, \$40.....	136 01
"B," for "Agnes Elizabeth Jones" scholarship, St. John's School, South Dakota.....	60 00
<i>Miscellaneous</i> —"A Thank Offering," thro' Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	25 00
"A Friend," through Wo. Aux., Sp. for Africa.....	8 97

MICHIGAN—\$1,645.33

<i>Alpena</i> —Through Michigan Branch Wo. Aux., Mrs. F. M. McCartney, Sp. for Miss Scott's work in Beulah, Africa.....	1 00
<i>Caro</i> —Trinity Church, Domestic.....	2 00
<i>Cheboygan</i> —St. James', Domestic.....	3 88
<i>Detroit</i> —Christ Church, through Wo. Aux., for salary of Miss Bull, Japan.....	50 00
Emmanuel Church, Domestic, \$9.16; For- eign, \$9.69.....	18 85
St. John's, Domestic (of which S. S., \$75), \$512.47; Foreign (of which S. S., \$75), \$504.03; S. S., Sp. to renew two schol- arships in Salt Lake School, Utah, \$80; through Wo. Aux., Sp. for Utah schol- arships, \$20; Mrs. J. N. Blanchard, Sp. for "Reno" scholarship, Nevada, \$10; through Branch Wo. Aux., Sp. for Miss Scott, for freight on goods to Africa, \$30; Michigan Branch Wo. Aux., Sp. for the Beulah books, 70 cts.....	1,147 20
St. Mary's Chapel, Domestic, \$21.69; For- eign, \$26.71.....	48 40
St. Paul's, Mrs. B. M. Davis, Sp. for Miss Scott's work, Beulah, Africa.....	20 00
Bequest of the late John S. Minor, Sp. for Miss Margaretta Scott, for All Saints' Hall, Beulah, Africa.....	300 00
"J. W. C.," through Wo. Aux., Sp. for Rev. W. A. Fair, Africa, \$5; Sp. for Miss Scott, Africa, \$5; Sp. for Foreign Mis- sionaries' Insurance Fund, \$5.....	15 00
Mrs. O. W. Shipman, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	5 00
<i>Fenton</i> —"M. D.," General.....	2 00
<i>Grosse Isle</i> —Branch Wo. Aux., for salary of Mrs. Jennings, Virginia, \$6; for Bishop Walker's work, North Dakota, \$5; Sp. for "Reno" scholarship, Nevada, \$6.....	17 00
<i>Ypsilanti</i> —St. Luke's, \$12.02; S. S., \$2.98, Domestic and Foreign.....	15 00

MILWAUKEE—\$82.81

<i>Ashippun</i> —St. Paul's, Foreign.....	2 59
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<i>Baraboo</i> —Trinity Church, through Wo. Aux., Indian.....	4 00
<i>Burlington</i> —St. John's, Domestic.....	2 36
<i>Delavan</i> —Christ Church S. S., Colored, \$5.64; through Wo. Aux., Domestic and Foreign, \$4.73.....	10 37
<i>Elkhorn</i> —St. John's, Domestic, \$9.37; For- eign, \$3.12.....	12 49
<i>Milwaukee</i> —St. James', Sp. for Archdeacon Perry, to be applied to his work at Hoff- man Hall, Nashville, Tenn.....	50 00
<i>Superior</i> —Mrs. Mary E. Hayes, General....	1 00

MINNESOTA—65.78

<i>St. Cloud</i> —St. John's, Domestic and For- eign.....	3 62
<i>St. Paul</i> —Parish of the Messiah, Domestic and Foreign.....	7 08
St. James' Parish, Domestic and Foreign St. John Evangelist, Domestic.....	4 97
<i>Miscellaneous</i> —Branch Wo. Aux., Mite Chests, for salary of Miss Burgwin, Vir- ginia, \$3.48; for salary of Miss Page, Ja- pan, \$3.48.....	6 96

MISSISSIPPI—\$39.85

<i>Natchez</i> —Trinity Church, Domestic, \$15.80; Foreign, \$11.05.....	26 85
<i>Oxford</i> —St. Peter's S. S., Domestic, \$3; "Bishop Thompson" scholarship, Bish- op Boone Memorial School, Wuchang, China, \$10.....	13 00

MISSOURI—\$13.74

<i>Clarksville</i> —Grace, Foreign, \$2; China, \$6.74.....	8 74
<i>St. Louis</i> —Mite Chest No. 26,914, Domestic	5 00

NEBRASKA—\$7.71

<i>Central City</i> —Christ Church, for St. John's College, Shanghai, China.....	2 00
<i>Omaha</i> —St. Matthias' S. S., "Birthday Box," for Wuchang, China.....	5 71

NEWARK—\$611.57

<i>Belleville</i> —Christ Church, Domestic.....	5 62
<i>Bloomfield</i> —Christ Church, Foreign.....	4 54
<i>Edgewater</i> —Church of the Mediator, Do- mestic, \$3.62; Foreign, \$12.75.....	16 37
<i>Jersey City</i> —Grace, Domestic, \$11.94; For- eign, \$10.87.....	22 81
J. W. Parker, Missionary Box No. 32,278, General.....	2 00
<i>Lyndhurst</i> —St. Thomas' Mission S. S., Do- mestic, \$2; Foreign, \$2.....	4 00
<i>Madison</i> —Grace, Foreign.....	7 73
<i>Montclair</i> —St. Luke's, "A Member" thro' Wo. Aux., for "Charlotte Boynton Mem- orial" scholarship, St. Mary's Hall, Shanghai, China, \$50; "J. R. W. S." scholarship, High School for Boys, Cut- tington, Africa, \$40; "Bertha" schol- arship, St. John's Wm. Welsh Memorial School, South Dakota, \$60.....	150 00
<i>Morristown</i> —Church of the Redeemer, Ja- pan, \$5; Sp. for Bishop Johnston, West- ern Texas, \$15.....	20 00
<i>Newark</i> —Trinity Church, Domestic, \$54; Foreign, \$14.50; Sp. for Bishop Brewer, \$100; Sp. for Rev. A. H. Locke, Hankow, China, \$100.....	248 50
<i>Orange (South)</i> —Holy Communion, for mission to the Indians, South Dakota....	11 00
(<i>East</i>)—St. Paul's, Foreign.....	5 46
<i>Paterson</i> —St. Paul's, \$72.37; S. S., \$6.69, Foreign.....	79 06
<i>Summit</i> —Calvary S. S., Domestic, \$17.24; Foreign, \$17.24.....	34 48

NEW HAMPSHIRE—\$147.24

<i>Concord</i> —St. Paul's, Domestic, \$16.55; Foreign, \$12.20.....	28 75
Chapel of St. Paul's School, Mrs. H. G. Belknap, Domestic.....	4 00
<i>Goffstown</i> —St. Matthew's, Domestic, \$22.68; Foreign, \$16.81.....	39 49
<i>Keene</i> —Rev. and Mrs. E. A. Renouf, Domestic, \$25; Alaska, \$25; Foreign, \$25..	75 00

NEW JERSEY—\$636.84

<i>Asbury Park</i> —Trinity Church, for Bishop Hare's Indian work.....	35 00
"A Friend," for Bishop Hare's Indian work, \$10; Japan, \$10.....	20 00
<i>Bordentown</i> —Christ Church, Foreign.....	17 39
<i>Burlington</i> —St. Barnabas', Domestic, \$2.60; Foreign, \$5.....	7 60
<i>Camden</i> —St. Paul's, "E. R. S.," General.....	20 00
<i>Elizabeth</i> —Christ Church, Domestic, \$27.55; Colored, \$14.55; Foreign, \$20.....	62 10
"A Friend to Missions," for Bishop Hare's Indian work, South Dakota.....	200 00
<i>Fairview</i> —Trinity Church, Domestic.....	10 55
<i>Florence</i> —St. Stephen's, Foreign.....	17 00
<i>Long Branch</i> —St. James', Foreign.....	9 21
<i>Moorestown</i> —Trinity Church, General.....	25 00
<i>New Brunswick</i> —St. John Evangelist, Foreign.....	114 00
<i>Perth Amboy</i> —St. Peter's, Domestic, \$61; Sp. for Bishop Talbot, Wyoming, \$5.....	66 00
<i>Princeton</i> —Trinity Church, Foreign.....	20 24
<i>Rancocas</i> —St. Peter's, Domestic.....	75
<i>Riverside</i> —Memorial Chapel, Domestic.....	5 00
<i>Svedesboro'</i> —Trinity Church, Foreign.....	7 00

NEW YORK—\$16,462.55

<i>Mount Vernon</i> —Trinity Church S. S., for Rev. Mr. Page's work, Japan.....	10 95
<i>Newburgh</i> —St. George's, through Wo. Aux., for "St. George's" scholarship, St. John's School, Cape Mount, Africa, \$25; Miss L. D. Akerly, Sp. for Bishop Hare, \$1.....	26 00
<i>New Dorp</i> —Mission S. S., through Wo. Aux., Sp. for St. Elizabeth's School, South Dakota, \$15; Sp. for hospital at Pine Ridge, South Dakota, \$10.....	25 00
<i>New Rochelle</i> —Trinity Church, through Wo. Aux., for Rev. A. H. Locke, for church at Hankow, China, \$12.18; Sp. for Rev. C. S. Cook, Pine Ridge, South Dakota, for food for the Indians, \$14.35; Sp. for Bishop Holly (Church Buildings), Haiti, \$12.17; Sp. for Bishop Leonard, Nevada and Utah, \$34.50.....	73 20
<i>New York</i> —Calvary, Domestic (of which Mrs. William Barton's Mite Chest, \$18.07), \$623.07; Foreign (of which Dr. and Mrs. C. Smith, \$20), \$625; "In Memoriam," for outfit and travelling expenses of M. Ingle, China, \$300; General, \$10; Mite Chest No. 932, for salary of Rev. C. Booth, Oregon, \$250; through Niobrara League, for "The Brothers" scholarship, St. Mary's School, South Dakota, \$60; for support of Mrs. Kinney, St. John's School, South Dakota, \$100.....	1,968 07
Grace, Foreign, \$1,232.70; Sp. for Zenana Work, India, \$200; through Niobrara League, for salary of teacher at St. Mary's School, Rosebud Agency, South Dakota, \$210; Indian Aid Society, Sp. for lace-workers, Minnesota, \$50; thro' Wo. Aux., for "Grace Church" scholarship, St. Margaret's School, Tokyo, Japan, \$50.....	1,742 70
Heavenly Rest, through Wo. Aux., for new church at Hankow, China.....	100 00
Holy Apostles', "A Member," Wo. Aux., for "Cornelia Prime B." scholarship, Orphan Asylum, Cape Palmas, Africa, \$50; "Edmund Lincoln B." scholarship, Bridgman Memorial School, Shanghai,	

China, \$50.....	100 00
Holy Communion, "A Member," General.....	5 00
Holy Sepulchre, Foreign.....	16 08
Holy Trinity Church, Inc. S. S. Class, through Wo. Aux., Sp. for Miss Mildred Page, Japan.....	15 00
(<i>Harlem</i>)—Holy Trinity Church, for support of two student catechists, Tokyo, Japan.....	177 66
Chapel of The Home for Incurables, Domestic, \$10; Colored, \$6; Foreign, \$10.....	26 00
Intercession, for "Sanger Memorial" scholarship, High School, Cuttington, Africa.....	10 00
Reconciliation, Foreign.....	15 98
St. Ann's, General, \$230.73; "Our Boys' Friendly Society," for Alaska, \$5.....	235 73
St. Bartholomew's, Foreign, \$4,022.71; Missionary Society, through Wo. Aux., for new church at Hankow, China, \$1,000; Sp. for Domestic Contingent Fund, \$2.91; Sp. for organ for St. Philip's Mission, Palatka, Florida, \$47.09.....	5,072 71
St. Clement's, Domestic, \$71.80; Foreign, \$71.80.....	143 60
St. George's, Children's Missionary League, through Junior Aux., for support of St. Thomas' Day-school, Wuchang, China.....	42 40
St. James', Foreign, \$301.17; through Wo. Aux., Sp. for Miss Aldrich's school building, Japan, \$25; Sp. for Domestic Contingent Fund, \$5.....	331 17
St. John Evangelist, through Wo. Aux., Sp. for organ for mission at Brighton, Tennessee.....	20 00
St. Luke's, Foreign.....	87 45
St. Matthew's, Domestic, \$2; Foreign, \$2.....	4 00
St. Peter's, through Wo. Aux., Sp. for Domestic Lending Library.....	5 25
St. Thomas', Foreign, \$1,866.62; Chester and Le Grand Griswold, Sp. for Bishop Talbot, \$10; Ladies' Missionary Society, through Wo. Aux., for "William F. Morgan" (Medical) scholarship, St. John's College, Shanghai, China, \$35; Young Ladies' Foreign Missionary Society, for "St. Thomas" scholarship, St. John's College, Shanghai, China, \$70; Miss A. B. Halsted, Mexico, \$30.....	2,011 62
St. Thomas' Chapel, Colored, \$10; Foreign, \$52.60.....	62 60
Transfiguration, Foreign, \$76.39; thro' Niobrara League, for mission at Choteau Creek, South Dakota, \$69; Mrs. S. Lawrence, for "Samuel Lawrence" (In Memoriam) scholarship, St. Mary's School, South Dakota, \$60; Miss Kate S. Nelson, Sp. for "Emily Nelson" (In Memoriam) scholarship, St. Elizabeth's School, South Dakota, \$60.....	265 39
Trinity Chapel, through Wo. Aux., for "G. G." scholarship, Orphan Asylum, Cape Mount, Africa, \$50; Sp. for insurance dues, Bishop Boone, \$50; through Niobrara League, Mrs. Samuel Wetmore, for "Wyatt" scholarship, St. Paul's School, South Dakota, \$60; Miss E. Cotheal, for "Cotheal Memorial" scholarship, St. Mary's School, South Dakota, \$60; Sp. toward support of Miss Francis, St. Elizabeth's School, South Dakota, \$30.....	250 00
Mrs. Julia Merritt, Domestic, \$1,000; Colored, \$700; Foreign, \$300.....	2,000 00
"H. L. M.," Domestic and Foreign.....	300 00
"Z.," Domestic.....	50 00
Mrs. Frederic Goodridge, General.....	50 00
"A Circle," through Woman's Committee on Work for Foreign Missionaries, New York, for "Epiphany" scholarship, St. John's School, Cape Mount, Africa.....	25 00
"Mite Box," Sp. for Rev. T. W. Cain, for his church debt.....	18 08
Miss Laight, Domestic.....	10 00
Mrs. Wm. F. Cochran, through Wo. Aux., Sp. for organ for mission at Brighton, Tennessee.....	10 00
"D.," Colored, \$4; General, \$6.....	10 00
Miss M. E. Robert, Sp. for Miss Margaretta Scott's school, Africa.....	5 00

Ella K. Kitching, Missionary Box No. 81,051, Indian.....	3 50
Society of Busy Workers, Sp. for Bishop Walker's Turtle Mountain Indians.....	3 00
"Anonymous," Mite Chest, General.....	1 90
Peekskill—St. Peter's, S. S., for "St. Peter's, Peekskill" scholarship, Orphan Asylum, Cape Palmas, Africa.....	25 00
Poughkeepsie—Mrs. Sarah Hager, Mite Box No. 89,325, Colored.....	1 75
Rye—Christ Church, through Wo. Aux., Sp. for Rev. F. L. H. Pott, Shanghai, China, at his discretion, \$39; Miss C. Jay, Sp. for Miss Aldrich's school building, Japan, \$200.....	289 00
Saugerties—Trinity Church, Domestic.....	46 16
Sparkill—Miss I. C. Prall, Mite Box No. 85,069, Foreign.....	10 00
Wappinger's Falls—Zion, Foreign, \$80.60; "Zion Church, Wappinger's Falls" scholarship, St. Mary's Hall, Shanghai, China, \$40; "Zion Church, Wappinger's Falls" scholarship, Duane Hall, Shanghai, China, \$40.....	160 60
Miscellaneous—New York Bible and Common Prayer Book Society, Sp. for printing Japanese Prayer Book for Rev. Mr. Tyng.....	500 00
Edgewater—In Memoriam of the late Dr. and Mrs. F. U. Johnston, toward salaries of Domestic missionaries.....	100 00

NORTH CAROLINA—\$226.33

Asheville—Trinity Church, Domestic, \$6.25; Foreign, \$101.14; through Wo. Aux., for "Jarvis Buxton" scholarship, Duane Hall, Shanghai, China, \$20.....	127 39
Enfield—Advent, General.....	1 89
Hillsboro—St. Matthew's, Foreign.....	6 20
Miss Rebecca Cameron, Mite Box No. 76,658, General.....	1 65
Jackson—Church of The Saviour, Foreign.....	8 23
Littleton—St. Philip's, Colored, 90 cts., General, 50 cts.....	1 40
Monroe—St. Paul's Mission, General.....	1 21
Pittsborough—St. Bartholomew's, General.....	10 56
Raleigh—Christ Church, Mite Chest, Domestic and Foreign.....	27 43
St. Mary's School, through Wo. Aux., for "Aldert Smedes" scholarship, Emma Jones School, Shanghai, China.....	20 00
Tarboro—Calvary, Foreign.....	125 37

OHIO—\$319.03

Bellevue—Mrs. Roger Greenslade, Foreign.....	2 50
Cleveland—Trinity Church, Domestic (of which Mite Box No. 9,345, \$7), \$136.29; Foreign, \$122.23.....	258 58
Gambier—Mite Box No. 4,557, \$2.07; Mite Box No. 4,658, \$3.70, General.....	5 77
Mt. Vernon—St. Paul's, through Wo. Aux., for "Gregory T. Bedell" scholarship, St. John's College, Shanghai, China.....	10 00
Sandusky—Grace, through Wo. Aux., for "Julia Bedell" scholarship, St. John's College, Shanghai, China.....	10 00
Steubenville—St. Paul's, through Wo. Aux., for colored schools in Georgia, \$5; "Gregory T. Bedell" scholarship, St. John's College, Shanghai, China, \$10.....	15 00
Toledo—Trinity Church, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	5 00
Wakeman—Mrs. Julia A. Beecher, Domestic.....	7 00
Warren—Christ Church, Domestic, \$1.92; Indian, \$1.87; Colored, \$1.17; Foreign, 42 cts.....	5 18

OREGON—\$252.07

Astoria—Grace, Foreign, \$21.87; through Wo. Aux., Sp. for Bishop Hare, South Dakota, \$3.60; Junior Aux., for mission school in Greece, \$4.03.....	29 50
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Holy Innocents' Chapel, Foreign.....	2 05
East Portland—St. David's, Domestic.....	6 80
Empire City—St. Luke's Mission, Foreign.....	1 40
Marshfield—Emmanuel Church, Foreign.....	2 20
Newport—St. Stephen's, Domestic.....	3 00
Pendleton—Church of the Redeemer, Domestic.....	13 65
Portland—St. Mark's, Foreign.....	15 87
St. Matthew's Chapel, Domestic.....	5 00
Trinity Church, Domestic.....	185 00
Roseburg—St. George's, Foreign.....	4 00
The Dalles—St. Paul's, Domestic, \$26.50; Foreign, \$7.10.....	33 60

PENNSYLVANIA—\$4,883.85

Andalusia—"C. and N.," Mite Chest, Foreign.....	19 24
Bala—St. Asaph's, Indian.....	57 71
Downingtown—St. James', Sp. for Bishop Boone, at his discretion.....	16 75
Jenkintown—Church of Our Saviour, Domestic, \$55; Foreign, \$20; for Miss Carter's travelling expenses, \$5.....	80 00
Ogontz—Ogontz School, Sp. for lace-workers, Minnesota.....	150 00
Philadelphia—Advent, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	2 00
Advocate, Indian Hope Association, Sp. toward scholarship in St. Elizabeth's School, South Dakota.....	5 00
Atonement, Foreign.....	57 60
Calvary Monumental, Indian Hope Association, Indian.....	5 00
(Germantown)—Calvary, through Wo. Aux., for "Francesca" scholarship, High School, Cuttington, Africa.....	2 00
Christ Church, Domestic.....	330 03
Christ Church Hospital, Indian Hope Association, Indian, \$5; Sp. for Rev. J. J. Enmegahbowh, White Earth, Minn., \$1.....	6 00
(Germantown)—Christ Church, through Wo. Aux., for salary of Miss Mailes, Japan.....	30 00
Divinity School Chapel, Domestic, \$4.52; Foreign, \$4.23.....	8 75
Episcopal Hospital Mission, for "Alonzo Potter Memorial" scholarship, St. Paul's School, South Dakota, \$30; "Vaughan" scholarship, St. John's School, South Dakota, \$30; "M. A. De W. Howe" scholarship, St. John's School, South Dakota, \$30.....	90 00
Epiphany, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	2 00
Grace, Indian Hope Association, Indian, \$34; S. S., Africa, \$50.....	84 00
(Mt. Airy)—Grace S. S., for "Rev. S. C. Hill" scholarship, St. John's School, Cape Mount, Africa.....	25 00
Holy Apostles', Foreign.....	339 10
Holy Trinity Church, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	3 00
Church of the Mediator, through Wo. Aux., for salary of Miss Mailes, Japan, \$2; "Francesca" scholarship, High School, Cuttington, Africa, \$5.....	7 00
St. James', Domestic, \$781.14; Colored, \$235.50; Foreign, \$584.16; Indian Hope Association, Indian, \$70.....	1,670 80
St. Jude's, Colored.....	50 00
St. Luke's, Domestic, \$126.25; Foreign, \$126.24; Indian Hope Association, Indian, \$66.33.....	318 82
(Germantown)—St. Luke's, Foreign.....	185 16
St. Mark's, Indian Hope Association, Indian, \$6; Sp. to establish scholarship in St. Elizabeth's School, South Dakota, \$60; through Wo. Aux., for salary of Miss Mailes, Japan, \$10.....	76 00
St. Mary's, Indian Hope Association, Indian.....	15 12
(Chestnut Hill)—St. Paul's, through Wo. Aux., for salary of Miss Mailes, Japan.....	13 00
St. Peter's, Foreign.....	256 50
(Germantown)—St. Peter's, through Wo. Aux., for "Francesca" scholarship, High School, Cuttington, Africa.....	2 00

St. Philip's, Foreign.....	20 00	QUINCY—\$8.70	
St. Stephen's, through Wo. Aux., for salary of Miss Mailes, Japan.....	5 00	Rock Island—Trinity Church, Missionary Guild of St. Paul, General.....	8 70
Church of the Saviour, Domestic, \$163.25; Foreign, \$128.12; Indian Hope Association, Indian, \$7; through Wo. Aux., for "Francesca," scholarship, High School, Cuttington, Africa, \$6; Sp. for Foreign Missionaries' Insurance Fund, \$2....	311 37		
Snyder Ave., Mission, Foreign.....	5 00	RHODE ISLAND—\$2,798.06	
Miss E. F. Moffitt, through "Church Mission News," Wo. Aux., for Rev. J. McKim's evangelistic work in Osaka, Japan, \$1; St. Margaret's School, Tokyo, Japan, \$1.....	2 00	Barrington—St. John's, Domestic, \$10.50; Foreign, \$10.50.....	21 60
Miss Maule, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	2 00	Bristol—Mr. and Mrs. H. H. Tilley, Foreign.....	2 00
O. L. Abad, Foreign.....	5 00	Central Falls—St. George's, "B.," Foreign.....	10 00
Miss Elizabeth A. Smith, Foreign.....	15 00	Providence—Grace, Domestic.....	234 73
Rev. Edward Ritchie, Domestic, \$10; China, \$10.....	20 00	St. John's, Domestic, \$615.25; Indian, \$203.02; Colored, \$322.96; Foreign, \$760.86; Mexico, \$34.....	1,936 09
Mrs. Mary F. Cox, through Wo. Aux., for "Grace" scholarship, St. John's College, Shanghai, China.....	20 00	St. Stephen's, Domestic, \$250.07; Foreign, \$264.17.....	514 24
Miss C. H. Matlack, through Wo. Aux., for "Clara H. Matlack" scholarship, St. Mary's Hall, Shanghai, China.....	50 00	Mrs. Gammell, through Wo. Aux., for "Harriet Ives" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$40; "Harriet Ives" scholarship, High School, Cuttington, Africa, \$40.....	80 00
"L," General.....	50 00		
"A Lady," for "Margaret K. Burtis" scholarship, St. Mary's School, Shanghai, China.....	80 00	SOUTH CAROLINA—\$92.16	
"A. W. P.," for work in Japan.....	100 00	Blacksburg—Atonement, Domestic.....	1 25
Rev. Alfred L. Elwyn, for "M. M. E. Memorial" scholarship, Hope School, South Dakota, \$60; Sp. for scholarship in Utah under Bishop Leonard, \$40....	100 00	Boykin—"In His Name," Domestic and Foreign.....	4 00
Phoenixville—St. Peter's, Indian Hope Association, Indian.....	5 00	Charleston—"Anonymous," General.....	8 75
Radnor—Church of the Good Shepherd, Sp. for Rev. T. W. Cain's work, Galveston, Texas.....	22 21	Columbia—St. Luke's, Colored, \$2; General, \$2.22.....	4 32
St. Martin's, Domestic, \$2.67; Foreign, \$8.81.....	11 48	St. Mary's, Colored, 65 cts.; General, 60 cts.....	1 25
Rockdale—Calvary, Infant School, thro' Wo. Aux., for Mrs. Brierley's work in Africa.....	13 25	Eastover—Saul Chapel, Colored, \$2; General, \$3.26.....	5 26
Rosemont—"A," "In Memoriam," Indian..	20 00	Florence—St. John's, Domestic, \$1; Foreign, \$1.....	2 00
Mrs. James C. Booth, Foreign.....	10 00	Gaffney—Incarnation, Domestic.....	1 00
Upper Providence—St. Paul's, Memorial, Domestic, \$3.16; Foreign, \$3.16.....	6 32	Georgetown—Prince George's, Domestic, \$1.75; Foreign, \$1.55.....	3 10
West Chester—Holy Trinity Church, thro' Wo. Aux., for salary of Miss Mailes, Japan, \$40; Mexico, \$40; S. S., Africa, \$21.94.....	101 94	Glenn Springs—Calvary, Domestic.....	4 95
Mrs. J. T. Rothrock, through Wo. Aux., for Mrs. Brierley's work among African girls.....	70	Greenville—Christ Church, Domestic.....	16 13
		Lexington Co.—St. Ann's, Colored, \$1; General, 75 cts.....	1 75
		Richland—St. John's, Domestic.....	6 05
		Zion, Domestic.....	1 65
		Rock Hill—Church of Our Saviour S. S., Domestic and Foreign.....	6 03
		Spartanburg—Advent, Domestic and Foreign.....	14 56
		Summerville—Mrs. C. Springs, through Wo. Aux., Domestic.....	2 00
		Union—Nativity, Foreign.....	6 26
		Waterlee—St. Stephen's, Colored, \$1; General, 85 cts.....	1 85
PITTSBURGH—\$1,431.00			
Erie—St. Paul's, Domestic, \$42.51; Foreign, \$31.49.....	74 00	SOUTHERN OHIO—\$314.02	
Kittanning—St. Paul's, General, \$21.88; "J. B.," Foreign, \$10.....	31 36	Cincinnati—Advent S. S., Sp. for Bishop Kendrick, \$25; for new church, Hankow, China, \$5.....	30 00
Meadville—"A Churchwoman," Sp. for St. Mary's Orphanage, Shanghai, China.....	1 00	(Clifton)—Calvary, Foreign.....	81 61
Miles Grove—Grace, Domestic, \$4; Sp. for St. Mary's Orphanage, Shanghai, China, \$2.....	6 00	(Avondale)—Grace, Foreign.....	50 00
Monongahela—St. Paul's, Domestic, \$10; Foreign, \$5.....	15 00	(College Hill)—Grace, Domestic, \$13.05; Foreign, \$9.93.....	22 98
Pittsburgh—Calvary, Domestic.....	111 69	St. Paul's, Domestic and Foreign.....	30 65
Church of the Good Shepherd, Domestic, \$25; Foreign, \$25.....	50 00	Columbus—Church of the Good Shepherd, Foreign.....	7 22
St. Andrew's, Mrs. F. R. Brunot, through Wo. Aux., Sp. for Bishop Talbot, for hospital at Wallace, Idaho, \$100; for new church at Hankow, China, \$500; Rev. J. McKim's catechists, Japan, \$400; "Cietta Williams" and "George McKenzie" scholarships, St. John's School, Cape Mount, Africa, \$100.....	1,100 00	Hartwell—Holy Trinity Church, Foreign.....	5 00
St. Paul's, Foreign.....	7 50	Zanesville—St. James', Colored, \$15.75; Foreign, \$40.51.....	56 56
Miscellaneous—Branch Wo. Aux., for salary of Mrs. Clarkson, South Carolina, \$10; Sp. for salary of teacher in St. Elizabeth's School, South Dakota, \$10; Sp. for Foreign Missionaries' Insurance Fund, \$14.45.....	34 45	Miscellaneous—"Southern Ohio," for Harry and Louise Memorial" scholarship, Hope School, South Dakota.....	30 00
		SPRINGFIELD—\$5.00	
		Springfield—Rev. F. W. Taylor, Sp. for Miss Margaretta Scott's work in Africa..	5 00
		TENNESSEE—\$25.52	
		Burlison—St. Stephen's, Domestic.....	1 00
		Columbia—Mrs. George Becket, for Bishop Hare's Indian work.....	3 00

<i>Memphis</i> —Emmanuel Church S. S., Sp. for Archdeacon Perry, to be used for Hoffman Hall.....	14 35
<i>Nashville</i> —St. Ann's, Foreign.....	5 50
<i>Rugby</i> —Christ Church, General.....	1 67

VERMONT—\$131.29

<i>Bennington</i> —St. Peter's, Sp. for Bishop Graves.....	42 50
<i>Burlington</i> —St. Paul's, General.....	45 27
Rt. Rev. W. H. A. Bissell, D.D., General, \$4; Sp. for Mrs. Buford's work or hospital, \$2.....	6 00
<i>Cambridge</i> —Holy Cross, General.....	26
(Centre)—Holy Apostles', General.....	25
<i>Fairfax</i> —Christ Church, General.....	2 05
<i>Georgia</i> —Emmanuel Church, General.....	1 02
<i>Jericho</i> —Calvary, General.....	1 14
<i>Manchester Centre</i> —Zion, General.....	34
<i>Milton</i> —Trinity Church, General.....	2 12
<i>Randolph (West)</i> —St. John's, Domestic, \$2.25; Foreign, \$5.....	7 25
<i>St. Johnsbury</i> —St. Andrew's, General.....	10 59
<i>Miscellaneous</i> —Vermont Branch Wo. Aux., Sp. for support of student under Rev. E. N. Joyner, Columbia, S. C.....	12 50

VIRGINIA—\$473.40

<i>Accomac Co. (Onancock)</i> —"A Lady, in Memory of a Sister," Indian.....	5 00
<i>Alexandria Co. (Alexandria)</i> —St. Paul's, Woman's Missionary Society, Sp. for Brazil, under the care of Rev. Messrs. Kinsolving and Morris.....	62 32
Episcopal High School, Missionary Society for "Mary B. Blackford" scholarship, St. John's School, Cape Mount, Africa.....	25 00
<i>Augusta Co. (Staunton)</i> —Trinity Church, Woman's Association Auxiliary, Foreign, \$10; S. S. for "Mary Donaghe" scholarship, Emma Jones School, Shanghai, China, \$20.....	30 00
(Staunton)—Virginia Female Institute, Missionary Society, for "Patty Watkins" scholarship, St. John's School, Cape Mount, Africa, \$25; Cape Mount, Africa, \$10.....	35 00
<i>Campbell Co. (Lynchburg)</i> —Emmanuel Church, Japan.....	1 00
<i>Dinwiddie Co. (Petersburg)</i> —Church of the Good Shepherd Memorial, Foreign.....	5 00
<i>Hanover Co. (Ashland)</i> —St. James', Domestic and Foreign.....	4 48
<i>Henry Co. (Martinsville)</i> —"An Invalid," through Wo. Aux., Domestic, \$1; Foreign, \$1.....	2 00
<i>James City Co. (Williamsburg)</i> —Bruton Parish, General.....	13 00
<i>Mecklenburg Co. (Boydton)</i> —St. Luke's, The Ambler Missionary Society, Sp. for Rev. J. C. Ambler, Japan.....	50 00
(Boydton)—C. J. Faulkner, Foreign.....	10 00
<i>Nansemond Co. (Suffolk)</i> —St. Paul's, thro' Wo. Aux., Sp. for the work of Rev. Messrs. Kinsolving and Morris, Brazil.....	7 75
<i>Nelson Co. (Roseland)</i> —Trinity Church, Indian.....	2 41
<i>Norfolk Co. (Norfolk)</i> —Christ Church, Domestic, \$7.50; Foreign, \$7.50.....	15 00
(Norfolk)—St. Luke's, General, \$142.07; Mexico, \$5.....	147 07
(Norfolk)—St. Paul's, "A Member," thro' Wo. Aux., Sp. for Bishop Whipple's work among the Indians.....	2 00
<i>Pittsylvania Co. (Danville)</i> —Epiphany, Foreign.....	49 37
<i>Roanoke Co. (Salem)</i> —"Tithe," Japan.....	1 00
<i>Rockingham Co. (Lynnwood)</i> —Serena H. Lewis, Domestic, \$2; Colored, \$2; Foreign, \$2.....	6 00

WESTERN MICHIGAN—\$56.43

<i>Allegan</i> —Church of the Good Shepherd,

Foreign, \$4.27; through Wo. Aux., for salaries of teachers in colored schools, \$10.....	14 27
<i>Grand Rapids</i> —St. Paul's, General.....	4 00
<i>Holland</i> —Grace, Domestic.....	3 00
<i>Kalamazoo</i> —St. Luke's, through Wo. Aux., for salaries of teachers in colored schools.....	12 50
<i>Manistee</i> —Holy Trinity Church, Domestic, \$5.31; Foreign, \$3.50; through Wo. Aux., for "Somerville" scholarship, Thurston Station, Liberia, Africa, \$12.50.....	21 31
<i>Sturgis</i> —St. James', Foreign.....	1 35

WEST MISSOURI—\$72.86

<i>Kansas City</i> —Grace, Foreign.....	23 18
<i>Marshall</i> —Trinity Church, General.....	9 10
<i>St. Joseph</i> —Christ Church, Foreign.....	38 48
Holy Trinity Church, Foreign.....	2 10

WESTERN NEW YORK—\$1,202.65

<i>Avon</i> —Zion, through Wo. Aux., Sp. for salary of Miss Skellie, North Carolina.....	3 00
<i>Bath</i> —St. Thomas', Foreign.....	14 00
<i>Brookport</i> —St. Luke's, Mr. and Mrs. Daniel Holmes, for "Holmes" scholarship, St. Paul's School, Tokyo, Japan, \$40; "Holmes" scholarship, St. Timothy's School, Tokyo, Japan, \$40; "Holmes" scholarship, St. Margaret's School, Tokyo, Japan, \$40; Sp. for Ren Miura, St. Margaret's School, Tokyo, Japan, \$5.....	125 00
<i>Buffalo</i> —St. Paul's, Domestic, \$35.71; thro' Wo. Aux., for salary of Miss Mailes, Japan, \$25; Sp. for salary of Miss Skellie, North Carolina, \$20.....	80 71
Trinity Church, Domestic, \$284.29; Indian, \$60; Colored, \$130.....	474 29
"A Lady," for support of a girl in Jane Bohlen Memorial School, Wuchang, China.....	40 00
<i>Dunkirk</i> —St. John's, Foreign.....	10 21
<i>Geneva</i> —St. Peter's, Indians, South Dakota, \$45; Mrs. W. de Lancey, Mite Chest, Domestic, \$6.28.....	51 28
Trinity Church S. S., Indian mission, South Dakota.....	16 00
<i>Lockport</i> —Miss H. Ballou, Domestic, \$5; Foreign, \$5.....	10 00
<i>Palmyra</i> —Zion, Indian mission, South Dakota.....	10 65
<i>Penn Yan</i> —St. Mark's Indian mission, South Dakota.....	16 10
<i>Rochester</i> —St. John's, Indian mission, South Dakota.....	13 00
St. Luke's, Foreign, of which through Wo. Aux., \$200.45.....	244 78
St. Paul's, Indian mission, South Dakota, \$78.63; through Wo. Aux., for salary of Miss Mailes, Japan, \$5; Sp. for salary of Miss Skellie, North Carolina, \$10.....	93 63

WEST VIRGINIA—\$22.00

<i>Hedgesville</i> —Mt. Zion, Domestic and Foreign.....	10 00
<i>Romney</i> —St. Stephen's, Domestic and Foreign.....	2 00
<i>Shepherdstown</i> —Trinity Church, Domestic, \$5; Foreign, \$5.....	10 00

NEW MEXICO AND ARIZONA—\$4.30

<i>Silver City</i> —Church of the Good Shepherd, Foreign.....	4 30
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NORTHERN CALIFORNIA—\$4.50

<i>Petaluma</i> —St. John's, General.....	4 50
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NORTHERN TEXAS—\$38.65

<i>Comanche</i> —St. Matthew's, Foreign.....	10 00
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<i>Corsicana</i> —St. John's, General.....	1 20	WYOMING AND IDAHO—\$14.70	
<i>Denison</i> —St. Luke's, through Wo. Aux., Sp. for Domestic Contingent Fund.....	25 00	<i>Carbon</i> —St. Thomas', Foreign.....	1 40
<i>Wichita Falls</i> —Church of the Good Shep- herd, Foreign.....	2 45	<i>Green River</i> —Mission, Foreign.....	1 10
		<i>Laramie</i> —St. Matthew's, Foreign.....	5 80
		<i>Rock Springs</i> —Holy Communion, Foreign..	3 25
		<i>Shoshone Agency</i> —Church of the Redeemer, Foreign.....	3 65
SOUTH DAKOTA—\$26.49		FOREIGN—\$100.00	
<i>Crow Creek Agency</i> —All Saints', Domestic, 75 cts.; Foreign, \$1.63.....	2 38	<i>Canada</i> —"C. C. C.," for "Clement Mel- ville" scholarship, St. Mary's Hall, Shanghai, China.....	50 00
<i>Christ Church</i> , Domestic, \$1.05; Foreign, \$2; S. S., Domestic, \$4.28; Miss J. Wells' class, for Bishop Hare's work, South Dakota, \$1.20.....	8 53	<i>Japan, Tokyo</i> —"A Friend," General.....	50 00
<i>St. John Baptist's</i> , Domestic, \$2.65; For- eign, \$3.18.....	5 83		
<i>Pine Ridge</i> —Holy Cross, Foreign.....	5 00	MISCELLANEOUS—\$455.88	
<i>Rapid City</i> —Emmanuel Church, Domestic and Foreign.....	4 75	Interest, General.....	305 88
		Children's Twenty Minutes Society, thro' Wo. Aux., Sp. for organ for St. Eliza- beth's School, South Dakota, \$67.42; Sp. for organ for mission in Tennessee, \$32.58.....	100 00
		"G. T.," Domestic, \$20; Indian, \$10; Col- ored, \$10; Foreign, \$10.....	50 00
THE PLATTE—\$15.26		LEGACIES—\$170.40	
<i>Chadron</i> —Mission, Domestic, \$2; Foreign, 50 cts.....	2 50	<i>Kentucky, Paris</i> —Estate of Rev. George A. Weeks, Domestic, \$85.20; Foreign, \$85.20.....	170 40
<i>Ewing</i> —Mission, Domestic, 75 cts.; For- eign, 33 cts.....	1 08		
<i>Grant</i> —Mission, Domestic.....	73		
<i>Kearney</i> —St. Luke's, Foreign.....	9 85		
Mission, Domestic.....	1 10		
WESTERN TEXAS—\$24.00		Receipts for the month.....	44,783 37
<i>San Antonio</i> —St. John's, Domestic.....	12 50	Amount previously acknowledged.....	87,188 23
<i>St. Paul's S. S.</i> , Foreign.....	6 50		<u>\$131,971 60</u>
<i>Miscellaneous</i> —Wo. Aux., Sp. for Rev. J. M. Francis, Japan, for translation work	5 00		

APPROPRIATIONS, SEPTEMBER, 1890-1891.

DOMESTIC—(Of which for Indian Missions, \$42,245.00; for Missions to Colored people, \$56,000.00)	\$235,999 16
FOREIGN—(Including amount not provided for last year, \$11,341.20).....	194,500 88
Total.....	<u>\$430,499 54</u>

This total is \$108,000 more than the contributions received last year.

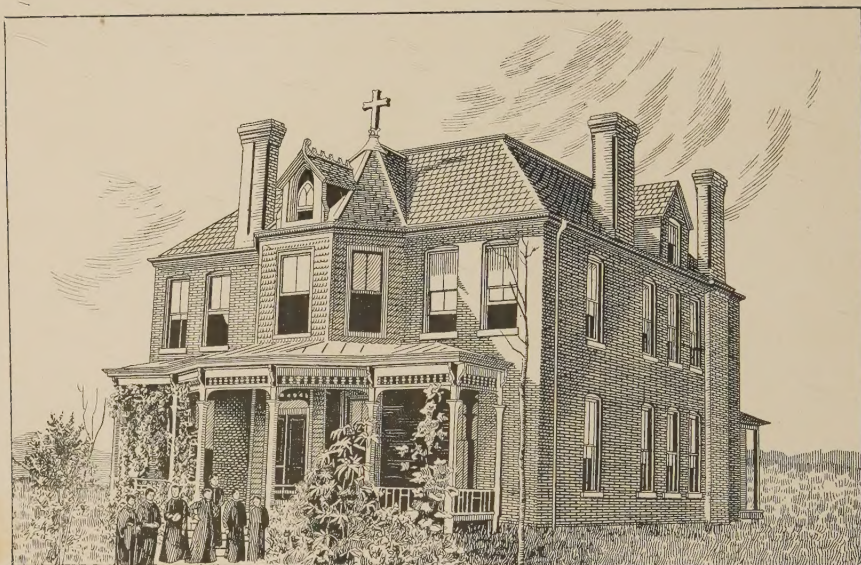
CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1890.

(Exclusive of Legacies and Specials.)

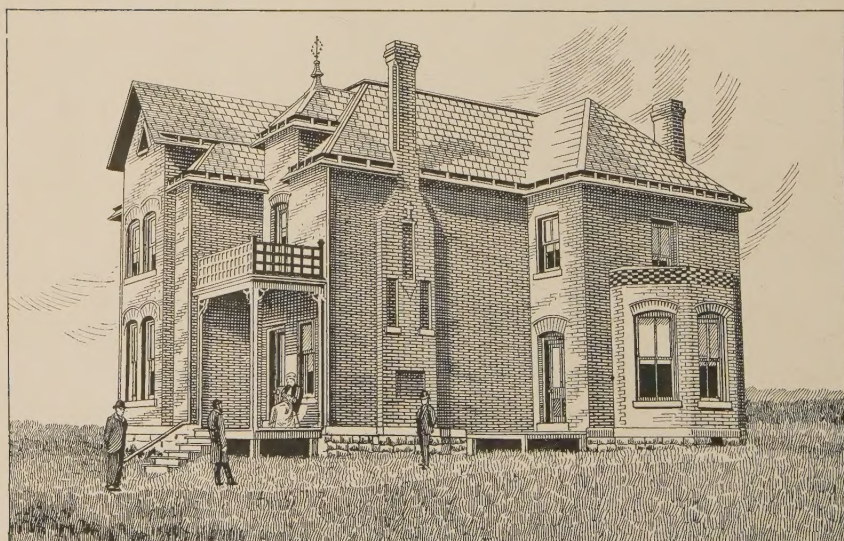
DOMESTIC—(Of which designated for Indian Missions, \$8,201.40; Missions to Colored people, \$4,309.62), including one-half of general offerings.....	\$55,338 34
FOREIGN—Including one-half of general offerings.....	42,193.64
Total.....	<u>\$97,531 98</u>

Required from Feb. 1st, 1891, to Sept. 1st, 1891, for Domestic Missions \$180,660 82
for Foreign Missions 152,306 74

Total \$332,967 56



HOFFMAN HALL, FOR COLORED DIVINITY-STUDENTS, NASHVILLE, TENNESSEE.



WARDEN'S HOUSE, HOFFMAN HALL.